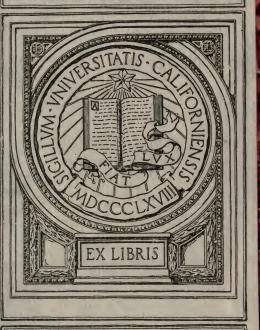


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ADVENTURES

OF

SIGNOR GAUDENTIO DI LUCCA

BEING

THE SUBSTANCE OF HIS EXAMINATION BEFORE THE FATHERS OF THE INQUISITION,

AT BOLOGNA IN ITALY.

BY BISHOP BERKELEY.

AUTHOR OF THE MINUTE PHILOSOPHER, &c.

DUBLIN:

FOR JOHN CUMMING, 16, LOWER ORMOND-QUAY.

1821.

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TO THE READER.

IT is very natural to think the reader would willingly be apprifed of two things relating to these memoirs:—First, how this curious manufcript came to light, considering the dark and deep secrecy with which all things are transacted in the inquisition. Secondly, how it came into the translator's hands. To satisfy such a commendable curiosity, he is to be informed, that the manuscript was sent by the secretary of the inquisition at Bologna, to the learned Signor Rhedi, keeper of the library of St. Mark at Venice, his intimate friend and correspondent, with the whole account how the author was taken up,

and fecured in the inquisition, as the letter of the secretary to the same Signor Rhedi will shew: which letter, as it gives a great many curious particulars in the examination of the criminal, (for he was taken up as fuch, although nothing very material was proved against him; for which reason, he received a more favourable treatment than is generally believed to be customary in that dreadful tribunal) fo it discovers no indirect practifes of the inquisition; but, on the contrary, shews they proceed with a great deal of circumspection within their walls, tho' all things are involved in impenetrable darkness to those without. Besides the succession of new popes, and, generally speaking, the change of their officers attending it, might make them be lefs upon their guard, as the fecretary feems to hint at in his letter. Neither is there any thing that might do him any harm, in case he were discovered; especially writing to a friend of his own communion, and a prieft, as Signor Rhedi was; which is likewise seen by the letter.

As to the fecond quære, the manuscript came into the publisher's hands by the means of the tame Signor Rhedi, who is an honour to his church, profession, and country, and one of the most learned and polite men in the world. He is not so bigotted to his religion or profession, as to shun the company of the Heretical Tramontani, a title the Italians generally give us; but loves and esteems a learned man, although of a different persuasion. One reason for this may be, that he breathes a freer air at Venice, than they do in the other parts of Italy. The inquisition has nothing to do in the Venetian territories. Although they are roman catholics, the state admits of no tribunal independent of itself;—besides, as they are a trading people,

their commerce obliges them to be civil to perfons of all persuasions, especially strangers; but of all others they seem to have the greatest respect for the English; whether it be on account of their power at fea, or their frankness in fpending their money, fo many of the English nobility and gentry travelling that way; or from the candour and fincerity of our nature, fo opposite to the Italians, yet highly esteemed by them: be that as it will, the publisher, who had feveral times made the tour of Italy, was not only intimately acquainted, but had contracted a particular friendship with Signor Rhedi, as well on account of their mutual inclinations for learning and antiquity, as for feveral reciprocal obligations passing between them. The last time he was at Venice, which was in company of a person of the first rank, who liked the place as well as he did, he flayed there upwards of fifteen months; during which time he had the opportunity of enjoying the conversation of his learned friend, with as much liberty as if he had been of the same persuasion. But, the prefent of a gold repeating watch, with some other of our English curiosities, so won his heart, that one day being together in the great library, he unlocks a little grate where he kept his rarities, and turning to me with a smile, " Signor Inglese," says he, holding a manuscript in his hand, "here is such a curiofity, I am fure you never faw, or perhaps never heard of: it is the life of a person who is now in the inquisition at Bologna, taken from his own confession before the inquisitors; with the account of a country in the heart of the vast defarts of Africa, whose inhabitants have lived unknown to all the world upwards of 3000 years, and inaccessible to all the world, but by A 2

the way he was carried thither. The inquifitors are so far persuaded of the truth of it, that they have promifed him his liberty, if he will undertake to conduct some missionaries the same way, to preach the gospel to a numerous people, who, by his account, have the greatest knowledge of natural religion and polity of any heathen nation yet known, even beyond the Chinefe. For my own part, I could scarce have believed it, had not the fecretary of the same inquifition, who you may be fure, by his post, is not a man to be imposed upon, affured me of the truth of it: nay, that he himself was prefent at his feizure and examination, and fent me a copy of his life, which he was ordered to give in by the inquisitors; with the whole account of the occasion and manner of his seizure. It feems he had lived some time in Bologna in the quality of a physician, under the name of Signor Gaudentio di Lucca, which he fays is his true name, and confirms it by the place of his birth, the names of his parents, time of his captivity, &c. He had dropped some words of several strange secrets he was master of, with mutterings of an unknown nation, religion and customs, quite new to the Italian ears; for which reason the inquisition thought fit to seize him, and by ways and means made use of in that tribunal, obliging him to give an account of his whole life, which is the most surprising I ever read. Here is the fecretary's letter, giving a fuccinct account of the whole affair.——"I have added," continued he, "fome critical remarks in proper places, to shew that this account is not so incredible as it may appear at first fight, and that it agrees with some hints left us in the remains of antient history. Besides, the man stands to the truth of it with a steadfast-

ness that is furprising.—He is a person of a very handsome presence, well read, good sense, and as it appears to the inquisitors (who are nice judges) of feemingly good morals. He profeffeth himself a zealous roman catholic, and that he always was fo; for which reason, the inquifitors are civiler to him than ordinary.--He gives fuch a rational and circumstantial account of his adventures, that I am of the fecretary's opinion, as to the truth of it. But," added he, "I will not forestal the satisfaction you will find in the perufal:" fo delivered the manuscript and the fecretary's letter into the publisher's hands, who running his eyes over it for some time, was so struck with the novelty of the thing, that he asked Signor Rhedi, whether he might not take a copy of it. He was anfwered, he could not permit the manuscript to be taken out of the library; nor could he, with fafety to himfelf, allow a stranger, and of a different religion too, the liberty of staying fo long in the library by himself, as the transcribing would take up. The publisher faid, he might put what guards upon him he pleased, provided he might but transcribe it. No, says he, that is inconvenient too; but I will order one of my under-librarians, I can confide in, to write you an exact copy, with the fecretary's letter and my own remarks, if you think them worth your notice; which he did most faithfully; generously commanding the transcriber, at the same time, not to take any thing of me for his pains. Thus, this curious manuscript came to hand, to the infinite fatisfaction of the publisher, and he hopes it will prove no less to the reader's, in the perusal of it. The character of Signor Gaudentio cannot be called in question; nor is the publisher a person so little versed in the nature A 3

and ways of the Italians, as to be imposed upon. The translation from the Italian is as exact as possible. This is the previous account the Publisher thought proper to give of this affair.

N. B. Great part of the matters treated of in these memoirs, being transacted in a roman catholic country, and among roman catholics, the reader must not wonder, if they speak of their religion, as if it were the only true one in the world.

It will not be improper to admonish the reader, not to discredit immediately some of the relations contained in these memoirs; but to suspend his judgment till he hath read Signor Rhedi's remarks; particularly, when he comes to the origin and antiquity of the people the author speaks of. The learned will find in them such a vast knowledge in history, and the most intricate remains of antiquity, as will render them very well worth their notice. The same Signor Rhedi told the publisher, he had enquired into what happened at Venice; particularly what the author mentions of Monsieur Godart, one of the most improbable parts of his adventures, and found the whole to be just as he relates it.

The publisher is satisfied the reader will be extremely forry, as well as himself, for the loss of some sheets belonging to the middle part of this history. How they came to be lost he cannot tell; but he supposeth, by the incivility of the custom-house officers at Marseilles; for they tumbled over his effects at a very rude rate, and while he had an eye on other matters, they either took some of the loose sheets, or they dropped out in the tumbling; at which he was very much troubled, when he came to miss them in

the course of the translation.

THE

INTRODUCTION

TO THE FOLLOWING

MEMOIRS.

Giving an Account of the Causes and Manner of the Seizure of

Signor Gautentio di Lucca,

And the first Part of his Examination.

In a Letter from the Secretary of the Inquifition, to SIGNOR RHEDI.

The Italian Titles of Illustrissimo, &c. are left out, as not used in our Language.

SIR,

THE present turn of *affairs, which fills the heads of other people with intrigues of state, gives me an opportunity of returning my best thanks, for the rich present you were pleased to send to a perfon who was yours before, by the strictest ties of A 4

^{*} He either means the death of some Pope, or some extraored inary Crisis in the Romish Occopomy.

gratitude.-The cabinet, with the other curiofities, came fafe to hand, and shew, that whoever is so happy as to oblige Signor Rhedi, fows a feed which returns an hundred fold. The poverty of our *profession, hinders me from being capable of making a fuitable return, for your magnificent present; but nothing ought to take from me the defire of expreffing my acknowledgments. In testimony of it, and to shew that poverty itself may be grateful, I send you by the bearer, the account of a man, whose life has filled our inquisitors with wonder and astonishment. He has been in the inquisition at this place about two years: we have employed all our engines to find out the truth of what he is, and can find nothing material against him, unless it be the unheard of account he gives of himself. Our first inquifitor has obliged him to write his own life, with all the particulars, as fuccinctly as possible, adding threats withal, that if we find him in a false story, it shall be worse for him. He tells us strange stories of one of the most beautiful countries in the world, in the very heart of the vast desarts of Africa, inaccessible to all the world but by one way, which feems as extraordinary as the country it leads to .-As you are a person of universal knowledge in antiquity, and an admirer of curiofities of this nature, I fend you a copy of the manuscript to have your opinion of it; and to give you as clear a notion of the man as I can. You must know, that about three years before he was taken up by the inquisition, he took a neat house at Bologna in quality of a physician, passing thro' some slight examination for form fake, and paying his fees as is customary with

^{*} The Secretary was a Dominican Friar; the Dominicans being Masters of the Inquisition.

strangers. His name, as he fays, is Gaudentio di Lucca,† originally of Lucca, but born in Ragusa;§ he is a tall, handsome, clean-built man, as you shall fee in a thousand; of a very polite address, and something very engaging in his aspect, as bespeaks your favour at first fight. He seems to be near fifty; he is a man of good sense and fine discourse, tho' his accent is not pure Italian; because, as he fays, of his living fo long in foreign countries. He speaks almost all the oriental languages, and has a very competent share of other parts of learning, as well as that of his profession. We sent to Ragusa and Lucca to enquire about him, but could not get the least information of his being known in those parts. The reason of which he has given in his life, as you will fee; only at Ragufa, fome people remembered there had been a merchant of that name, about five and twenty years ago, who was either loft or taken by pirates, and never heard of more.

The inquisition, as you know, fir, has eyes every where, especially on strangers; we kept an eye on him from his first fettling at Bologna; but, as we proceed with juffice as well as caution, we could not discover any sufficient reason to take him up. life was as regular as that of others of his profeffion, which he did not follow very closely, but only for form fake, being chiefly confulted at his own house, on account of some extraordinary secrets he pretended to be master of, without making any visits but to ladies, with whom he grew in prodigious request. They faid he had a sweetness of ease in conversation, that was almost bewitching. This unaccountable fondness of the ladies gave us the first fuspicion, lest he should instill some ill notions into that fex, so credulous where they are fond, and so incredulous

⁺ A little Republic in Italy.

[§] A Republic in Dalmatia, and tributary to the Turk.

incredulous where they dislike. He professed himfelf a roman catholic, feemed to have a competent knowledge, and even veneration, confidering he was a physician, for our holy mysteries: so we had nothing against him on that account. We could not find that he wanted for money, though he lived rather genteely than magnificently: we found on feveral occasions, that money, the idol of other people, was the least of his care: and that he had some fecret springs we could not fathom. His house was but decently, though completely furnished for one of his rank; he kept two servants in livery, and a valet de chambre; who being of this town, knew no more of him than we did. There was an elderly lady we thought had been his wife, but it proved The was not; a foreigner for whom he seemed to have a great respect, and her maid a foreigner also; and an elderly maid fervant of the town. We have them all fecured in the inquisition, tho' he does not know it. She has the remains of a wonderfully fine face, and an air of quality; she speaks a broken Italian, fo that we can get very little out of her but what agrees with his account. I am confident you will rather be pleased with these particulars than think them tedious. There is fomething fo extraordinary in the man, I ought not to omit the least circumstance. We had several consultations about him in our inquifition, as well as our constant intelligences, but could discover nothing of moment;we examined what correspondents he had from other parts, and ordered the postmaster to send us all his letters, which we could eafily open, and feal up again with the greatest nicety, but we could not find any he had, except one about a moderate rent of four thousand crowns in the bank of Genoa; and two from a lady of your city of Venice, whom we discovered to be a celebrated courtezan, who subscribes herself Favilla. We find by her last letter, that that he had given her very good advice, and perfuaded her to become a penitent; you'll oblige us if you will enquire what she is. Amorous intrigues not falling under our cognizance, we let him alone for some time, having a person under our examination on suspicion of being a jew in masquerade, and a fpy from the grand Signor, which kept us employed for fome time. Besides, the good advice he gave the courtezan, and he being past his prime, made us less suspicious of the ladies; we supposed they had recourse to him on account of some female infirmities. Tho' the young ladies were most fond of him, his behaviour to them was more an endearing fweetness and courtefy, than love, with very little figns, (at least he had the address to conceal them,) of more kindness for one than another. In fine, persons of the best rank, of both sexes, began to have a prodigious liking for his company; he stole upon them infensibly. As he increased in this good opinion, he opened himself with greater freedom; he made no shew at all at first, more than a fine presence and a polite address: but after further acquaintance, they discovered he was master of most sciences, and shewed a superior genius in any thing they could discourse of. We employed proper persons to infinuate themselves into his good liking, and confult him as a friend on feveral nice points; but he had fuch a prefence of mind, yet appeared so unconstrained in his discourse, that they owned themselves novices in comparison to him.-If they talked of politicks, he faid very judiciously, it was not for men of his rank to meddle with affairs of state, or examine what persons did in the cabinet. If of religion, he seemed to understand it very well for one of his profession; that nothing came from him but what was confonant to the catholic faith; expréssing on all occasions a great deserence for the authority of the church. But still

the more fagacious were perfuaded fomething more than ordinary lay hid under that specious cover .-At length talking one day with fome of our spies about the customs of foreign countries, he faid, he had met with a nation in one of the remotest parts of the world, who, tho' they were heathens, had more knowledge of the law of nature and common morality, than the most civilized christians. This was immediately carried to us, and explained as a reflection on the christian religion. Another time, as he had a great knowledge in philosophy, he dropt some words, as if he had some skill in judicial astrology; which, you know, fir, is a capital crime with us. We were as good as refolved to feize him, when we were determined to it by the following accident. Two of the most beatiful women in all Bologna had fallen in love with him, either on account of the handsomeness of his person, or by a whimficalness peculiar to some women, because he was a stranger; or thinking he might keep their fecrets better under the cloak of being a physician; or in fine, drawn in by fome love potion, or other, we can't tell; but the matter grew to fuch a height, that on his shewing more favour to one than the other, our women being most violent in their jealousy as well as love, the other to be revenged, faid he had bewitched her; which she was fure of, for that, fince the very first time she saw him, she thought there was fomething more in him, than ever the faw in any man in her life. Besides, she said, she had often found him drawing circles and figures on paper, which to her looked like conjuration. Her friends immediately informed our fathers of it; we resolved to seize him, if it were but to find out his fecrets, and fee what the man was. There was another reason induced us to it, which the world will hardly believe, tho' it is matter of fact: that is, we were afraid the man would be affaffinated by fome

for fecret means or other, for being fo great with our ladies; fo to fave his life, and not lose the difcoveries we expected from him, it was determined he should be seized immediately. Accordingly, I was deputed with three under-officers, to do the bufiness, but with all the caution and secrecy usual in fuch cases. It was done about midnight, when we had watched one of the two ladies that he favoured most, into his house. We went in a close coach, and myself and one of the officers stopping at the door, as foon as the fervant opened it, stepped in, telling him what we were, and charging him at his peril not to make the least noise. The fervants being Italians, and knowing the confequence of the leaft refistance, stood as mute as fishes. We immediately went into the inner parlour, and contrary to our expectation, found our gentleman, the young lady with her governante, and the elderly lady that belonged to him, fitting very decently at an elegant collation of fruits and fweet-meats, brought, as we supposed, by the fair lady as a prefent. At our first appearance, he feemed more furprifed than terrified. we make no ceremonies in those cases, we told him our errand, and commanded him to come along with us without the least refistance, or else it should be worse for him. Then we turned to the young lady, whose friends and person we knew, and told her, we wondered to find her in fuch company, at fuch unseasonable hours; but on account of her friends, would not meddle with her, but bid her for her own fake, as she tender'd her life and honour, never to take the least notice of the affair. She trembling, and ready to faint away, after some hesitation, was able to fay, that she was come to consult about her health; that she brought her governante along with her to take off all fuspicion, and as she was mistress of herself and fortune, it was not unusual for perfons of her rank to be out at that time, confidering the

the heat of the feafon. She had scarce pronounced these words, when she fell directly into a swoon. Her governante having things proper for fuch accasions, revived and comforted her as well as she could. But when we were going to take the gentleman along with us, the elderly lady, to whom we fuppose he had told his misfortune, instead of falling into fits, flew at us like a tigrefs, with a fury I never faw in any human creature in my life; tearing at us with her nails and teeth, as if she had been in the most raging madness. We, not accustomed to refiftance, confidering our character and cloth, and The a woman, were almost motionless; when the fervants at the noise came up, we commanded them in the name of the inquisition to seize her: the gentleman interposed in our favour, faying some words to her in an unknown language, which he affured us was to beg her to be pacified, as fhe tender'd his life as well as her own; then the violence of her paffion turned another way, and threw her into the ftrongest convulsions I ever faw. By this time the other two officers were come up, wondering at our delay, and to find refiftance against the officers of the inquifition. The gentleman with a becoming fubmission, rather than fear, yielded himself a prisoner, and begged us to pardon the fudden transports of a person unacquainted with our customs, whose life in some manner depended on his. That she was a Persian lady of quality, brought into this country by great misfortunes, who had once faved his life, as he had been afterwards instrumental in faving hers. That she was disposed to turn christian, with intention after some time to end her days in a convent. That for his own part, relying on his innocence, he readily submitted to our authority, and offered himfelf to be carried wherever we pleased: he uttered all this with an air of constancy that was surprising. We immediately took him into the coach, leaving

two of the officers with the elderly lady, and commanding them and the gentleman's fervants not to ftir out of the room till further orders. As foon as we arrived at the inquisition, we lodged him in a handsome strong room; not so much like a criminal, as like a person for whom we had some respect: There we left him to his own thoughts, and returned to his house to seize the elderly lady and his papers. Having difmiffed the young lady and her governante before, I forgot to tell you, that Signor Gaudentio, by our permission, had spoke to her coming out of her fits, in Italian, (for we would not let him fpeak to her in the unknown language, for fear of a combination) and with much pains made her understand, that he begged her by all that was dear; to fubmit to whatever we should enjoin her; affuring her by that means all would be well for her fafety and his own, which last word seemed to give some calm to her tempestuous spirits. You may believe, fir, we were much furprifed at the novelty of the thing, and the account he gave of her quality. But often meeting with false stories in our employment, that did not hinder us from doing our duty: fo, I took her by the hand with a great deal of respect, and put her into the coach between myfelf and my companion; not without apprehenfions of some extravagant follies, considering the violence of her temper. But she continued pretty fedate, only feemed to be overwhelmed with grief: we brought her to the inquisition, and lodged her in a very handsome apartment separate from the convent. on account of her fex; with two waiting women to attend her with all respect, 'till we were better apprized of the truth of her quality. This obliged me to take another journey to Signor Gaudentio's house, to secure his papers, with whatever else might contribute to further our discovery. I found all things in the same order I left them; but being ex-

tremely fatigued, I fat down to the elegant collation that was left, and after a fmall repast, went to bed in his house, to have the morning before us for securing his effects .- I fealed up all the papers I could find, to examine them at more leifure; took an inventory of all the moveables, that they might be restored to him in case he were found innocent; and fent for a proper officer to remain in the house, who was to be responsible for every thing. There were two little cabinets of curious workmanship; one of them, as it appeared, belonged to him, the other to the strange lady, but being full of intricate drawers or tills, we took them both along with us. These, and the papers, we delivered to the head inquisitors, not being willing to proceed in either of their examinations, till we had got all the light we could, to find out the truth, for that was all our aim; then we could tell what courfe to take with them. We placed two cunning lay brothers, in the nature of fervants for Signor Gaudentio, who were to infinuate themselves into his favour by their kind offices, compassionating his misfortunes, and advising him to discover the whole truth, in the account of his life, quality, profession, opinions, and in fine, whatever articles he was to be interrogated on, to confess ingenuously what he knew: that that was the only way to find favour at the hands of the inquifitors, that they pardoned almost all faults on a fincere confession, and an affurance of amendment. I visited him myself several times before his examination, and gave him the fame advice and affurance. he promifed me faithfully he would, and feemed fo fleady and confirmed in his own innocence, with fuch an agreeable, yet fincere way in his discourse, as really furprifed me, and caufed me already to be prejudiced in his favour; adding with a smile, that the history of his life would administer more cause of wonder that indignation. Not to be too par-

ticular, the chief of the inquisition, with myself along with them, fet to the fcrutiny of his papers; we examined them with all the care imaginable, but could find nothing to ground any material accufation, except some imperfect memoirs of the customs of a country and people unheard of to us, and, I believe, to all the world beside; with some odd characters or words, which had no affinity with any language or characters we ever faw. We difcovered he had a great knowledge in natural philofophy, with fome remarks that were very curious. There was a rough draught of a map, of a country with towns, rivers, lakes, &c. but no climate marked down. In short, all his papers contained nothing but fome small sketches of philosophy and physic, with fome pieces of poetry of an uncommon tafte. Neither could we find any footsteps of judicial aflrology, or calculations of nativities, of which we had the greatest suspicion, only a pair globes, a set of mathematical instruments, charts of navigation, forms of unknown trees and plants, and fuch like things, as all gentlemen who delight in travelling are curious to have. There were indeed fome lines, circles, fegments of circles, which we supposed the informing lady meant; but looked like an attempt to find out the longitude rather than any magical schemes.-His books were of the same nature : nothing of herefy that we could fee, but fuch as belonged to a man of learning. There were feveral common books of devotion, fuch as are approved of by our church, and feemed pretty well used; by which we judged him to be really a roman catholic. and a person of no bad morals. But, as nothing looks fo like an honest man as a knave, this did not take away all our fuspicion. When we came to open the cabinets, in the first of them, which belonged to him, we found in one of the drawers about four hundred and fifty roman crowns, with other

fmall money, and fome foreign coin along with it, as Turkish fequins, and some we knew nothing of. The fum not being very extraordinary, we could conclude nothing from thence. In another drawer we found feveral precious stones, some set, some unfet, of a very great value, fo far from being counterfeit, that we never faw any fo brilliant. Besides, feveral pieces of native gold, of fuch fineness as nothing with us can come up to it. In a third, we found a small heap of medals most of gold, but of an unknown stamp and antiquity. There were outlandish stones of odd figures enough, which to others might look like talifmans, but we took them for fome out-o'-the way curiofities. In a private drawer in the center of the cabinet, there was something wrapt up in a piece of green filk of wonderful finencis, all embroidered with hearts and hands joined together, wrought in gold with prodigious art, and intermixed with different flowers, unknown in our part of the world; in the midst of it was an azure stone, as large as the palm of one's hand, set round with rubies of very great value, on which was most artfully painted in miniature, a woman at length, holding a little boy in her left hand, the most beautiful creature that ever eyes beheld; clad likewife in green filk, spankled with golden funs; their complexion was fomewhat darker than that of our Italian ladies; but the features, especially the woman's, fo uncommonly beautiful, as if she had been of another species, and under was engraved with a diamond, in a modern hand, " Questo Solo." You may be fure, fir, this raifed our ideas of the man; at first we thought he had the secret of the philosopher's stone: but in all his inventory we could find no implements of that art. Then we thought he must have been some famous pirate, or one who had robbed the cabinet of some great prince, and come to live at Bologna in that private

manner, under the disguise of a physician. But having been three years in the town, if it had been any European prince, the world would have had an account of it before now: fo we concluded that either what he faid of that unknown country was true, or that he had robbed some of the eastern princes, and got off clear with his prize. But the picture of the woman made us incline to think, he had married fome outlandish queen, and on her death had retired with her effects. The rest of the drawers were full of natural curiofities of foreign plants, roots, bones of animals, birds, infects, &c. from whence very likely he took his phyfical fecrets. The other cabinet, which belonged to the elderly lady, was very rich, but nothing nigh the first; there were a great many small jewels, and some very fine pearls, with bracelets, pendants, and other curious ornaments belonging to women, and a little picture of a very handsome man about thirty, nothing like our gentlemen, in a warlike dress, with a Turkish scimitar by his side. By his mein he feemed to be a man of note, but we could find nothing that could give us any infight what they were: fo, that we were at a loss with all our fagacity what to think of the matter, or to find any just cause to keep them in the inquisition; for, tho' we don't discover our motives to other people, we never proceed against any one but on very strong fuspicions: on which account we were resolved to make his confinement as easy as possible, till we could fee further into the affair. We had thoughts of examining the woman first, to get what we could from her for his interrogatories; but she not understanding Italian enough, we fent to Venice with our accustomed privacy, for some of your people, that trade to the Levant, to be our interpreters.-In the mean time we refolved to try what we could get out of him by his own confession; so we fent

for him before us. He came into the room with a modest unconcernedness, that rather argued wonder than apprehension; we had the cabinet and jewels all before us, shewed them to him all together, with the inventory of his goods, affuring him they should be forth-coming, in case we were apprized of his innocence; but withal advising him, as well as commanding him to confess the truth, and then not a hair of his head should be touched. But, if ever we caught him in a falfe flory, all should be confiscated, and he never see sun or moon more. He affured us, with great respect, he would own the truth to every thing we should interrogate him about, in an accent that would have perfuaded any one of his fincerity, humbly defiring to know what acculations we had against him. We answered, that was not the method of the inquisition, but that he should answer directly to our interrogatories. the holy office chiefly concerns itself about religion, we asked him first, what religion he was of. The reason of this was, because, tho' he professed himfelf a roman catholic, we were to keep up the forms. Neither did we know, but that he might be some jew or Turkish spy in masquerade; then his name? place of his birth? where he was educated? how he came by those jewels? what was the occasion of his fettling at Bologna? who that elderly lady was? in fine, every thing, in general and particular, we could think of at first, the better to compare his answers afterwards. He told us, he was a roman catholic bred and born; always professed himself fuch, and in that faith would live and die, let what will happen to him. He explained himself on the chief heads, to shew that he was well instructed in his religion: he appealed to all the enquiries we could make, whether he had not behaved as a roman catholic on all occasions, naming a capuchin in the town, who was his father confessor; to whom,

he faid, he gave leave to declare all he knew on that head. As to his name, he faid, his true name was Gaudentio di Lucca, tho' born at Ragusa. That his father was a merchant trading to the Levant, which employment he defigned to follow himfelf, but in his first voyage was taken by an Algerine pirate, who carried him a flave to Grand Cairo, and fold him to a merchant, of what country nobody knew; which merchant took him along with him, thro' the vast defarts of Africa, by a way he would describe to us if we required it, till he came to a country, perhaps, the most civilized and polite in the whole universe. In that country he lived near five and twenty years, till on the death of his wife, and his only furviving fon, whose pictures were in the cabinet; the melancholy difafter made him induce his father-in-law, who was the merchant that had first bought him, to take another journey to Grand Cairo, from whence he might be able to return to his native country. This the merchant (for he paffed for fuch, tho' he was a great ruler in his own country) complied with: but happening to come thither when the plague raged in the city, his fatherin-law and several of his attendants died of it; leaving him heir to most of his effects, and part of the jewels we faw before us. That being now entirely at liberty, he returned in a French ship trading from Marfeilles to the Levant; the mafter's name was Francois Xavier Godart, who by agreement was to land him at Venice, but touching at Candy, they accidentally faved the life of that elderly lady, and brought her off along with them, for which they were purfued by two Turkish vessels, and carried prisoners to Constantinople, but released by the order of the fultaness mother. That Monsieur Godart was well known at Venice, particularly by Signor Corridani, an eminent merchant there, who could affure us of the truth of what he faid. That, in fine.

fine, having staid some time at Venice to see the curiofities and the carnival, an affair relating to the young lady we faw with him, when he was feized, and the love he had for learning, Bologna being a famous univerfity, induced him to fettle there, where he prefumed we had been very well informed of his behaviour ever fince. This, faid he, is the most fuccinct account I can give to your reverences on the interrogatories you have proposed to me; tho' my life has been chequered with fuch a variety of incidents, as would take a great deal of time to defcend to particulars. We looked at one another with some surprise at this strange account, which he delivered with fuch an air of steadiness, as scarce left any room to doubt of the truth of it. However, our fuperior turned to him, and faid, " Signor Gaudentio, we neither believe or disbelieve what you tell us: as we condemn no man without a full conviction of his crime, fo we are not to be imposed upon, by the accounts people may give of themfelves; what is here before us, flews there is fomething extraordinary in the cafe. If we find you to be an imposter, you shall suffer as such; in the mean time, till we can be better informed, we enjoin you to give in your whole life, with all occurrances, except your private fins, if you have any, in writing; which you shall read to us, and be crossexamined as we think proper. It will concern you therefore to be very exact, for nothing will pass here but innocence, or a fincere repentance."

This, fir, is the manuscript I send you, given in by himself as ordered; with the inquisitor's interrogatories as we examined it, article by article: which interrogatories, I have inserted as they were proposed; with a further account at the end, for the better clearing of the whole. We beg you to inform yourself of the facts, which his memoirs say happened to him at Venice, particularly about Monsieur

Monficur Godart. Besides, sir, you that can trace all the branches of antient history to the sountain head, are able to form a better judgment of the probability of his relation. He is still in the inquisition, and offers himself to conduct some of our missionaries to preach the gospel to those unknown people.—The length of this only gives me leave to assure you, that

I'am,

with the greatest esteem imaginable,

Sir, &c.

F. Alisio de St. Ivorio.

Bologna, July 20th,—1721 Day Strategical Co. A week of the state of the state of the state of



MEMOIRS

OF

Signor Gaudentio di Lucca,

I SHOULD be infensible, reverend fathers, if I were not highly concerned to find myself under any accusation before this holy tribunal, which I revere with all the powers of my soul: but, particularly, if your reverences should harbour any sinister opinion of my religion; for I was born and bred up in the bosom of the most holy catholic church, as well as my parents before me; and in the defence of which, my ancestors spent part of their blood against the insidels and enemies of our faith; and for which faith I am ready to lay down my life.—

C But

But I am as yet a stranger to your reverences, and on several accounts may be liable to suspicion; wherefore, I blame not the justice of your proceeding, but rather extol your goodness in allowing me the liberty to clear myself, by a true and sincere declaration of my whole life, wherein I own, have happened several astonishing, and almost incredible, occurrences; all which I shall lay before your reverences, according to the commands imposed on me, with the utmost candour and sincerity.

My name is Gaudentio di Lucca; I was so called because my ancestors were said to be originally of that place. Tho' they had been fettled for some time at Ragufa, where I was born; both which places are not fo far off but they may be very well known to your reverences. My father's name was Gasparino di Lucca, heretofore a merchant of some note in those parts; my mother was a Corsican lady, reported to be descended from those who had been the chief personages in that island; my grandfather was likewife a merchant; but my great grandfather, Bernardino di Lucca, was a soldier, and captain of the great Venerio's own galley, (1) who was general for the Venetians, in the famous battle of Lepanto against the Turks. We had a tradition in our family, that he was Venerio's fon by a Grecian lady of great quality; fome fay, descended from the the Paleologi, who had been emperors of Constantinople. But the dying in childbed, and they having been only privately married, Venerio bred him up as the fon of a friend of his who was killed in the wars. That famous battle in which the christians and Venerio got fo great renown against the Turks, instead of raising my great grandfather's fortune, was the occasion of his retiring from the wars, and turning merchant. The reason was this; Venerio, the Venezian admiral, had caused a Spanish captain to

be hung up at the yard-arm for mutiny; (2) which fevere decipline fo displeased Don John of Austria, generalishmo of the whole sleet, that after the battle, the Venetians, to appease Don John, and not to be deprived of the succours of the Spaniards against the Turks, were forced to facrifice Venerio's honor to the resentment of the Spaniards, and put him out of commission. (3) After this disgrace, Venerio retired; and my great grandfather, whose fortune depended on his, having been bred up to the sea, turned merchant, or rather privateer against the Moors; and with the knights of Malta, not only did great service against them, but made a considerable fortune in the world.

Remarks of Signor Rhedi.

(1) This part of the account is certainly true; there was such a captain in the lift of the officers in that famous battle.

(2) 'Tis likewise true, that there was such a quarrel between Don John of Austria, the generalissimo, and Venerio, admiral of the Venetian gallies; which had like to have put the whole christian fleet at variance together, before the battle, and ruined the hopes of all christendom. The occasion was, as he relates it,-Don John, as generalissimo, viewing the whole seet before the fight, and finding the Venetian gallies too thinly manned, ordered four thousand Spaniards to be put on board the said gallies. But one Mutio Tortona, a Spanish captain, proving mutinous, after a great many injurious words, came to blows with the captain of the Venetian galley, where he was; upon which the whole fleet fell to it. Venerio hearing the uproar, fent his own captain to fee what was the matter; but the proud Spaniards treated him no better than they did the rest; so that Venerio himfelf was forced to come to appeale them; but feeing the Spanish captain perfift in his mutinous temper, and the affront he had put upon his captain, who was reported to be his fon, ordered Tortona and his antient to be hung at the yard-arm. At this all the Spaniards in the fleet were up in arms, and threatned to cut the Venetians to pieces; but by the interpolition of the other generals, the matter was made up till after the fight. When Venerio, who had behaved with incomparable valour, and according to Don John's own confession, was the chief occasion of the victory.

victory, to appeare the haughty Spaniard, had his commission taken from him, and was recalled by the senate.

(3) It was Fuscarini who was made general of the Venetians

in Venerio's stead.

Every one who is the least acquainted with history knows, that the battle of Lepanto was the greatest sea-fight that ever was fought between the christians and Turks; and the victory on the christians side the most signal. The Spanish gallies were commanded by Don John of Austria, generalishimo; the pope's gallies, by the famous Colonna; the Genoese by old Dorio, who had gained fo much renown against the Turks and French, under Charles V; and the Venetians, by the great Venerio, one of the bravelt foldiers of his time. - Haly the turk, great baffa of the fea, was flain, and almost all the Turkish commanding officers killed or taken. Among the prisoners were Haly's two fons, nephews to the grand fignor. Of the common foldiers of the turks, were flain two and thirty thousand; a hundred and forty one of the enemies gallies were taken; forty funk or burnt, of galliots and other small vessels were taken about fixty. Vide the Turkish history and other accounts of this famous battle, and the whole affair as is related. The battle was fought on the 7th October, 1571.

Continuation of the Memoirs.

BUT to return to myfelf:—My father having a plentiful fortune, took particular care of the education of his children. He had only two fons, of whom I was the youngest, and a daughter who died young. Finding I had a great inclination to learning, he promoted it by providing me with the best masters, till I was sit to go to the university. The knowledge of languages being of great use as well as ornament to young gentlemen, he himself, by way of recreation, taught me that mixed language called Lingua Franca, so necessary in eastern countries; it is made up of Italian, Turkish, Persian, and Arabian, or rather a jargon of all languages

mixed together. He scarce ever spoke to us but in that language, saying, we might learn latin from masters, and our mother-tongue from our play sellows. The same reason induced him to send me to the same time with my other studies. I lived in the college des Quatre Nations, and maintained my these of universal philosophy under the celebrated Monstear du Hamil, one of the first in the university, who decryed Aristotle's philosophy, and leaned towards the opinions of Descartes.

SECRETARY.—Here the inquisitors muttered a little, fearing he was inclined to the *Copernican* system, which hath been condemned at Rome. But, fince it regarded philosophical matters only, they

paffed it over.

I was entering into my nineteenth year, and had fome thoughts of taking to the church; when my brother wrote me the melancholy account of my father and mother's death, and the unfortunate occafion of it; which in short was, that having lost his richeft ship with all his effects, by pirates, and his chief factor at Smyrna being gone off, his other correspondents came upon him thick; he was not in a condition to answer their calls, which threw him and my mother into fo deep a melancholy, that it broke their hearts, dying in three weeks one after the other. My brother told me he was not able to maintain me at the univerfity, as I had been; but acquainted me he had made a shift to rig out a small veffel, wherein he had put his all; and invited me to join the small portion that fell to my share along with him, with which, he faid, we could make a pretty good bottom; and fo retrieve the shattered fortune of our family. Not to be too prolix,-I followed his advice; he fold his house and gardens to pay his father's creditors, and put what was left, together with my little flock, into that unfortunate

bottom. We set fail from Ragusa, the 3d of March, Anno Dom. 1688, very unaufpiciously for my dear brother, as will appear by the fequel. We called in at Smyrna, to fee if we could hear any thing of my father's factor. We were told he was turned turk, and was gone off to fettle at Constantinople, very magnificently dreffed up in borrowed feathers. However we picked up fomething of some honest christian merchants, with whom he had lodged some of his effects. This encouraged us to go on for Cyprus and Alexandria; but, as we were purfuing our voyage, one morning in a prodigious fog, as if the fea was fatal to our family, we faw on a fudden two Algerine rovers coming close up to us, one on each fide. We had fcarce time to fee where we were, when they fired upon us, and commanded us to yield, or we were dead men. My brother and I confidering that our all was at stake, and that we had better die honourably than be made flaves by those unbelieving miscreants, called up our men, who were but twenty-three in all, of whom five were young gentlemen, who had engaged to try their fortune along with us. They were armed only with fwords and piftols under their girdles; after a short confultation, we refolved to fight it out to the laft man: we turned back to back to make head against both fides. My brother in the middle of one rank, and myfelf in the other; the enemy mounted our deck by crowds, looking on us as madmen, to pretend to make any refistance; but they were foon made to leap back, at least all that were able; for being close up with them, and the enemy crowded together, we fired our piftols fo luckily, that scarce one miffed doing execution. Seeing them in this confusion, we made a push at them on one side, still keeping our ranks, and drove the remainder headlong off the deck; this we did twice before any of our men dropped. We were grappled fo close, they had

had no use of their cannon or muskets, and scarce thought of firing their piftols at us, but expected we should yield immediately, or to have borne us down with their weight. I am more particular in describing this petty fight, since there are but few examples where a handful of men made fuch along refistance. The arch-pirate, who was a stout wellbuilt young man, raged like a lion, calling his men a thousand cowards, so loud, that his voice was heard above all the cries of the foldiers. The edge of their fury was a little abated at the dropping of fo many men. They began to fire at fome distance, which did us more harm than their most furious attack. My brother feeing his men begin to drop in their turn, ordered me to face the one ship, while he with his rank leaped in amongst the enemy in the other. He did it with fuch a generous intrepidity, that he made a gap among the thickest of them immediately. But their numbers clofing together, their very weight drove him back in fpight of all he could do, that he loft feveral of his men before he could recover his post. The enemy would neither board us, nor leave us; but firing at us continually, still killed some of our men. There were now only eleven of us left; and no hopes of victory or quarter after fuch obstinate resistance. They durst not come to a close engagement with us for all this; when my brother, to die as honourably as he could, once more leaped into the pirate's ship, and feeing their captain in the midst of them, made at him with all his might, calling on the few he had left to fecond him, he foon cut his way through; but just as he was coming up to him, a cowardly turk clapt a pistol just below his two shoulder blades, and I believe shot him quite through the heart, for he dropped down dead on the fpot. The turk that shot him was run through the body by one of our men, and he himself, with the others that

were left, being quite over-powered, were all cut in pieces. I had yet left four men on my fide against the leffer ship, and had untill then kept off the enemy from boarding; but the pirates giving a great shout at my brother's fall, the captain of the ship I was engaged with, who was the arch-pirate's brother, cried out to his crew, that it was a shame to stand all day firing at five men; fo he leaped on my deck, and made at me like a man of honour, with his pistol steadily poised in his hand: I met him with equal refolution; he came boldly up within fwords length, and fired his pistol directly at my face; he aimed his shot so right, that one of the balls went thro' my hair, and the other scarred the fide of my neck: but before he could fecond his shot I gave him fuch a ftroke with my broad fword between the temple and the left ear, that it cut thro' part of his skull, his cheek-bone, and going across his mouth, almost severed the lower part of his face from the upper. I had just the fatisfaction to fee him fall, when a musket ball went thro' the brawny part of my right arm, and, at the same time, a turk hit me just in the nape of the neck, with the buttend of his musket, and I fell down flat on my face, on the body of my flain enemy. My companions, all but one, who died of his wounds foon after, fell honourably by my fide. The turks poured in from both ships like wolves upon their prey. After their barbarous shouts and yelling for the victory, they fell to stripping the dead bodies, and threw them into the fea without any further ceremony .-All our crew beside myself were slain or gasping with three score and fifteen of the enemy. reason why we fought so desperately, was, that we knew very well, having killed fo many at the first attacks, we were to expect no quarter, fo we were refolved to fell our lives as dear as we could. When they came to strip me like the rest, I was just come

to myfelf, being only stunned at the stroke of the musket; they found by my cloths, that I was one of the most considerable persons of the crew: I was got upon my knees endeavouring to rife, and reaching for my fword to defend myself to the last gasp, I found I could not hold it in my hand, by reason of the wound in my arm, tho' if I could it had been needless; for three of them fell down upon me, and pressing me to the deck, while others brought cords and tied my hands, to carry me to the captain. He was dreffing a flight wound he had in his leg with a pistol shot; and four women in Persian habits standing by; three of them seeming to be attendants to the fourth, who was a perfon of the largest size, about five or fix and twenty, but a most exquisite beauty, except an Amazonian kind of fierceness in her looks. When I was brought thus bound to the captain, they affured him I was the man that had flain his brother, and done the most harm of any of the rest. He starting up in the greatest fury a barbarian was capable of, and calling for a new scimitar he had in his cabin, faid, "let me, if I can, cleave the head of this christian dog, as he did my poor brother's; then all of you cut him in a thoufand pieces." With that he drew the scimitar, and was just going to strike, when, to the astonishment of the very barbarians, the strange lady cried out, "O fave that brave young man!" and immediately falls down on her knees by me, catching me in her arms, and clasping me close to her bosom, and covering my body with her own, cried out, "ftrike, cruel man, but strike thro' me, for otherwise a hair of his head shall not be hurt." The barbarians that flood round us were flruck dumb with amazement. The pirate lifted up his eyes towards heaven, and with a groan enough to break his heart, faid, "how, cruel woman! shall this stranger in a moment obtain more than I can with all my fighs and tears!

Is this your paramour that robs me of what I have fought for with the danger of my life?-No, this christian dog shall be no longer my curfed rival;" and lifting up his hand, was going to strike again, when she covering me more closely with her delicate body, cried out again, "hold, Hamet! this is no rival, I never faw his face before, nor ever will again, if you will but spare his life; grant me this, and you shall obtain more from me, than all your fervices could ever do." Here he began to paufe a little. For my part I was as much in amaze as he was. After a little pause, he said, " cruel woman! what is the meaning of this?" "There is something" fays she, " in this young man, (for I was but turned of nineteen) that he must not die: but, if you will engage, and fwear by the most Holy Alcoran, you will do him no harm, I not only promife to be your wife, but, to take off all umbrage of jealoufy; I give you leave to fell him to some honourable person for a slave, and will never see him more." Nor would she loose me 'till he had sworn in that folemn manner, never to do me any hurt, directly or indirectly; and for greater fecurity, ordered one of her own fervants to attend me constantly. So I was unbound, and fhe, without fo much as looking at me, or flaying to receive my thanks, retired with her women into the cabin. The pirate, who had fomething very noble in his looks for a turk, confirmed again to me in the hearing of her officer, that I should receive no harm; then ordered me to be carried under deck to the other end of the ship, commanding his men to steer back for Alexandria, in order, as I supposed, to dispose of me the first opportunity, that he might be rid, as he thought, of To formidable a rival.

SECRETARY.—Here the superior of the inquisition received a message for some other business; so we told him we would consider further of the account he gave us; which, faid we, might be true, tho' the adventure was extraordinary; but we would hear the remaining account of his life another time. He affured us with the most natural air, that the whole, let it seem never so extraordinary, was real fact. Whether it were true or false, did not much concern the holy office, only so far as we might catch him tripping in his story. However, some of the inquisitors asked him the following questions:

FIRST INQUISITOR.—" Why did you not yield at first, considering the prodigious inequality of your strength and numbers, when you might have been ransomed afterwards; and not expose yourselves like madmen, to be cut in pieces, as you really all

were, except yourfelf?"

GAUDENTIO.—I told your reverences we had put our all in that bottom; which once loft, we had nothing to ranfom ourselves withal; but in all likelihood must have remained in slavery all our lives. We were, most of us, rash young men, of more courage than prudence; we did not doubt but we could keep them off from boarding us, as we did; and thought, by that warm reception, they would have given us over; besides, sighting against turks and insidels, tho' it were for our lives and fortunes, at the same time, we judged it meritorious, and might be looked upon as laying down our lives for our holy religion.

SECOND INQUISITOR.—"You faid, that the strange lady cried out, there is something in that young man that tells me he must not die: I hope you don't pretend to the science of physiognomy, which is one of the branches of divination: or that an insidel or heathen woman could have the spirit of

prophecy?"

GAUDENTIO.—I can't tell what was her motive for faying fo: I only relate matter of fact. As for physiognomy, I don't think there can be any thing certain certain in it: not but that a person of penetration, who has consider'd the humours and passions of men, and the little care the generality of the world take to resist them; I say, such a person who has studied men, may give a great guess, a posteriori, how they are inclined, tho' reason and virtue may overcome the most violent. But I entirely submit my opinion to your better judgments.

SECRETARY.—I can't fay we were diffatisfied with these answers: we saw he was a person of a very noble presence; and must have been extremely handsome in his youth: no wonder a barbarian woman should fall in love with him, and make use of that turn to save his life. However, for the present, we remanded him back to his apartment.—Some days after he was called again to prosecute

his ftory.

While I was under deck, in confinement with the pirates, feveral of them were tolerably civil to me; knowing the afcendant the lady had over their captain, and being witnesses how she had faved my life. But yet she would not confent to marry him till she was affured I was fafe out of his hands. The archpirate never came to fee me himfelf, not being willing to trust his passion; or else to watch all favourable opportunities of waiting on his mistress. One day being indisposed for want of air, I begged to be carried upon deck to breath a little; when I came up I faw the lady, with her woman, flanding at the other end of the ship on the same account. I made her a very respectful bow at a distance; but as foon as ever she cast her eye on me, she went down into the cabin, I suppose to keep her promise with the captain, and not to administer any cause of jealoufy. I defired to be carried down again, not to hinder my benefactress from taking her diversion. I can't fay I found in myself the least inclination or emotion of love, only a fense of gratitude for so

great a benefit; not without some admiration of the oddness of the adventure. When I was below, I asked the most sensible and civilized of the pirates, who their captain was, and who was my fair deliverer; how long, and by what means, she came to be among them? because, she seemed to be a person of much higher rank. He told me, his captain's name was Hamet, fon to the dey of Algiers; who had forfaken his father's house on account of his young mother-in-law's falling in love with him; for which reason his father had contrived to have him affaffinated, believing him to be in the fault. But his younger brother, by the fame mother, difcovered the defign. So gathering together a band of flout young men like themselves, they seized two of their father's best ships, and resolved to follow the profession they were now of, till they heard of their father's death. That as for the lady who had faved my life, she was the late wife of a petty prince of the Curdi, (1) tributary to the king of Persia, whose husband had been lately killed by treachery, or in an ambuscade of the wild Arabs. That, as far as he had been informed, the prince, her husband, had been fent by the king his mafter to Alexandria; (2) who apprehending an infurrection among his Subjects, (3) had ordered him to treat for some troops of Arabian horse. (4) That he went there with a very handsome equipage, and took his beautiful wife along with him. Our captain, continued he, happened to be there at the same time, to fell his prizes, and had not only fold feveral things of great value to the Curdish lord and lady, but had contracted a particular friendship with him; tho' as we found fince, it was more on account of his fair wife than any thing elfe. Nothing in the world could be more obsequious than our captain. He attended them, and offered his fervice on all occafions. You fee he is a very handsome man, and daring by his profession. We could not imagine for a long while, why he made fuch a stay at that town contrary to his custom; living at a very high rate, as men of our calling generally do. At length the Curdish lord having performed his commission, was upon the return, when we perceived our captain to grow extremely penfive and melancholy, but could not tell what was the cause of it. He called his brother, who loft his life by your hand, and me to him, and told us in private, he had observed some of the Arabian strangers muttering together, as if they were hatching some plot or other; whether against himself, or the curd, he could not tell; but bid us be fure to attend him well armed wherever he went. The event proved he had reason for his fuspicions; for one evening, as the curd and his wife were taking the air, with our captain, who was always of the party, paffing thro' a little grove about a league out of town, fix Arabian horsemen, exceedingly well mounted, came full gallop up to us, and without faying a word, two of them fired their pistols directly at the Curdish lord, who was the foremost, but by good fortune missed us all. The eurd, as all that nation are naturally brave, (5) drew his scimitar, and rushing in among them, cut off the foremost man's head, as clean as if it had been a poppy; but advancing too far, unarmed as he was, one of them turned short, and shot him in the flank, that he dropped down dead immediately. Our captain feeing him fall, rushed in like lighting, his brother and myself falling on them at the same time: but the affaffins, as if they wanted nothing but the death of the curd, or faw by our counterfance their flaying would coft them dear, immediately turned their horses, and fled so swiftly on their jennets, that they were out of fight in an instant. We conducted the poor difconfolate lady and her dead husband back to the town, where those people made no more of it, being accustomed to such things, than if it had been a common accident. When her grief was a little abated, our captain told the lady, that it was not fafe for her to return home the fame way fhe came; that in all probability, those who killed her husband were in confederacy with the diffaffected party, and would way-lay her, either for his papers or her goods. That he had two ships wellmanned at her fervice, and would conduct her fafe' by fea to some part of the Persian empire, from whence fhe might get into her own country. She confented at last, having feen how gallantly my master had behaved in her defence. So she came a board with her attendants and her effects, in order to be transported into her own country. Our captain, you may be fure, was in no hafte to carry her home, being fallen most desperately in love with her: so that instead of carrying her to any of the Persian dominions, he directed his course for Algiers, hearing his father was dead; but meeting with you, it has made him alter his measures for the present.-He has tried all ways to gain her love, but she would not give him the least encouragement, till this late accident, by which she saved your life.

When he had ended his relation, I reflected on it a good while, and confidering the nature of those pirates, I thought I saw a piece of treachery in the affair, much more black than what he described; and could not forbear compassionating the poor lady, both for her disaster, and the company she was fallen into. However, I kept my thoughts to mysfelf. Not long after, we arrived at Alexandria, (6) where the pirate fold all our effects, that is, the merchandize he had taken aboard our ship, except some particular things that belonged to my brother and myself, as books, papers, maps and sea charts, pictures, and the like. He determined to carry me

D 2

to Grand Cairo, the first opportunity, to fell me, or even give me away, to a strange merchant he had an acquaintance with, where I should never be heard of more.

Remarks of Signor Rhedi.

This is an odd adventure enough; but the circumstances are pretty well connected together. There happen very strange accidents among those lawless Eastern people and the wild Arabe, who observe no rules but what the lions and tigers, could trey speak, would make for their own preservation.—I fear there are some who prosess themselves christians would do the same.

(1) The Curdi, or people of Curdiftan, are a warlike nation, paying a finall tribute to the Persians, and sometimes to the Turks; their very women are martial, and handle the sword and pike. The country runs from the Aliduli, a mountainous people, made tributary to the Turks by Selim I. father of Seliman the magnificent, and reacheth as far as Armenia.

(2) Alexandria is a sea port at the further end of the Mediterranean, belonging to the Turks, but much frequented by Arabian merchants, both by land and sea. One point of Curdistan is

not far from this port.

(3) This infurrection he speaks of, might be the seeds, or the first plotting, of the grand rebellion of Merowits, which began about the date of this account, and caused such a terrible revolution in the Persan empire, which no one, who understands any

thing, can be ignorant of.

(4) The Arabian horses are the best in the world, tho' not very large. The horsemen are very dexterous according to the Eastern way of fighting; on which account, one can't wonder if the king of Persia and his rebellious subjects made it their interest to procure as many auxiliaries as they could. It is very likely, the little parties would always be on watch, to surprise one another when they could find an opportunity. And this petty Curdian prince being zealous for the service of his king, might be taken off by the rebels that way.

(5) Alexandria is a great fea port of Egypt under the Turks.(6) Grand Cairo is the place of residence of the great bassa.

of Egypt, higher up the country on the river Nile.

Continuation of the Memoirs.

NOTHING remarkable happened during our stay at Alexandria. They told me the captain had been in an extraordinary good humour ever fince, the lady's promife to marry him. But she, to be fure he should not deceive her in doing me any injury when I was out of the ship, ordered her officer to attend me wherever I was carried, till I was put in fafe hands, and entirely out of the pirate's power-When we were arrived at Grand Cairo, I was carried to the place where the merchants meet to exchange their commodities: there were persons of almost all the Eastern and Indian nations. 'The lady's officer, according to his mistress's order, never stirred an inch from me, to witness the performance of articles. At length, the pirate and a strange merchant fpied one another, almost at the instant, and advancing the fame way, faluted each other in the Turkish language, which I understood tolerably well. After fome mutual compliments, the pirate told him he had met with fuch a person as he had promised to procure for him two years before, meaning myfelf, only I was not an eunuch, but that it was in his power to make me fo if he pleafed. Your reverences cannot doubt but I was a little startled at fuch a fpeech; and was going to reply, that I would lose my life a thousand times before I would suffer fuch an injury. But the lady's officer turned to the pirate, and faid, he had engaged to his lady I should receive no harm; and that he must never expect to obtain her for his wife, if she had the least suspicion of fuch a thing. But the merchant foon put us out D 3

of doubt, by affuring us, that it was against their laws to do fuch an injury to any one of their own species; but if it were done before, they could not help it: then turning to me, he faid, in very good Lingua Franca, " young man, if I buy you, I shall foon convince you, you need not apprehend any fuch usage from me." He eyed me from top to toe, with the most penetrating look I ever faw in my life; yet feemed pleased at the same time. He was very richly clad, attended with three young men in the same kind of dress, tho' not rich, who seemed rather fons than fervants. His age did not appear to me to be above forty, yet had the most ferene and most venerable look imaginable: his complexion was rather browner than that of the Egyptians, but it feemed to be more the effect of travelling than natural. In fhort, he had an air fo uncommon that I was amazed, and began to have as great an opinion of him as he feemed to have of me. He asked the pirate what he must give for me? He told him, I had cost him very dear; and with that recounted to him all the circumftances of the fight, wherein I was taken; and to give him his due, represented it no ways to my difadvantage. However, those were not the qualifications the merchant defired: what he wanted was a person who was a scholar, and could give him an account of the arts and sciences, laws, customs, &c. of the christians. This the pirate affured him I could do; that I was an European christian, and a scholar, as he guessed by my books and writings; that I understood navigation, geography, aftronomy, and feveral other sciences. I was out of countenance to hear him talk fo; for tho' I had as much knowledge of those sciences as could be expected from one of my years, yet my age would not permit me to be mafter of them, but only to have the first principles, by which I might improve myself afterwards.

Secretary.—The inquisitors demurred a little at this, fearing he might be addicted to judicial astrology; but confidering he had philosophy, and was designed for the sea, he was obliged to have some

knowledge in those sciences.

The pirate told him, I had fome skill in music and painting, having feen fome instruments and books of those arts among my effects, and asked me if it were not fo? I told him, young gentlemen of liberal education in our country, wholly learnt those arts, and that I had a competent knowledge that way. This made the merchant refolve to buy me. When they came to the price, the pirate demanded forty ounces of native gold, and three of those filk carpets he faw there with him, to make a prefent to the grand fignor. The merchant agreed with him at the first word; only demanded all the books, globes, mathematical instruments, and, in fine, whatever remained of my effects into the bargain. The pirate agreed to this, as eafily as the other did to the price; fo, upon performance of articles on both fides, I was delivered up to him.

As foon as I was put into his power, he embraced me with a great deal of tenderness, saying, I should not repent my change of life: his attendants came up to me and embraced me in the fame manner, calling me brother, and expressed a great deal of joy for having me of their company. The merchant bid them take me down to the canvanfera, or inn, that I might refresh myself, and change my habit to the same as they wore. I was very much surprised at fuch unexpected civilities from strangers. But, before I went, I turned to the pirate, and faid to him with an air that made the merchant put on a very thoughtful look, that I thanked him for keeping his promife in faving my life; but added, that tho' the fortune of war had put it in his power to fell me like a beaft in the market, it might be in mine fome

time or other to render the like kindnefs. Then I turned to the lady's officer, who had been my guardian fo faithfully, and embracing him with all imaginable tendernefs, I begged him to pay my beft refpects to my fair deliverer; affuring her, that I should esteem it the greatest happiness to be able one day to make a return for so unparalled a favour, tho' it were at the expense of that life she had so generously saved: so we parted; the pirate grumbling a little within himself, and I in amazing suspense to know what was likely to become of me.

As they were conducting me to the canvanfera, where they lodged, I was full of this forrowful reflection, that I was a flave still, tho' I had changed my mafter; but my companions, who were fome of the handsomest young men I ever saw in my life, comforted me with the most endearing words, telling me, that I need fear nothing; that I should esteem myself one of the happiest men in the world when they were arrived fafe in their own country, which they hoped would not be long; that I should be as free as they were, and follow what employment of life my inclinations led me to, without any restraint whatfoever: in fine, their discourse filled me with fresh amazement, and gave me at the same time a fort of juvenile defire to fee the event. I faw they did not keep any strict guard on me, that I verily believed I could easily have given them the slip; and might have gotten fome Armenian christian to conceal me, till I could find an opportunity of returning into my own country: but having loft all my effects, I thought I could scarce be in a worse condition, and was refolved to run all hazards.

When I came to the house, I was struck with wonder at the magnificence of it, especially at the richness of the furniture: the house was one of the best in all Grand Cairo, tho' built low according to the custom of the country. It seems they always

ftaid

flaid a year before they returned into their own country, and spared no cost to make their banishment, as they called it, as eafy as they could. I was entertained with all the rarities of Egypt, the most delicious fruits, and the richest Greek and Asiatick wines that could be tasted; by which I saw they were not mahometans. Not knowing what to make of them, I asked them who they were, of what country, what fect and profession? They smiled at my questions, and told me they were children of the Jun, and were called Mezoranians; which was as unintelligible to me as all the rest: but, for their country, they told me I should see it in a few months, and bid me ask no further queitions. Prefently my mafter came in, and embracing me, once more bid me welcome, with fuch an engaging affability, as took away almost all my fears: but what followed, filled me with the utmost furprise. "Young man," faid he "by the laws of this country you are mine; I have bought you at a very high price, and would give twice as much for you if it were to be done again :- but," continued he, with a more ferious air, "I know no just laws in the universe that can make a free-born man become a flave to one of his own species. If you will voluntarily go along with us, you shall enjoy as much freedom as I do myself; you shall be exempt from all the barbarous laws of those inhuman countries, whose brutal customs are a shame to the dignity of a rational creature, and with whom we have no commerce, but to enquire after arts and sciences, which may contribute to the common benefit of our people. We are bleft with the most opulent country in the world; we leave it to your choice to go along with us if you please; if you will not, I here give you your liberty, and restore to you all that remains of your effects, with what affistance you want to carry you back again into your own country: -only, this I must

tell you, if you go with us, 'tis likely you will never come back again, or, perhaps, defire it." Here he ftopped, and observed my countenance with a great deal of attention. I was ftruck with fuch admiration of his generofity, together with the fentiments. of joy for my unexpected liberty, and gratitude to my benefactor, coming into my mind all at once, that I had as much difficulty to believe what I heard, as your reverences may now have at the relation of it, till the fequel informs you of the reasons for such unheard of proceedings. On the one hand, the natural defire of liberty prompted me to accept my freedom; on the other, I confidered my shattered fortune; that I was left in a strange country fo far from home, among turk and infidels; the ardour of youth excited me to push my fortune. The account of fo glorious, tho' unknown, a country, ftirred up my curiofity: I faw gold was the least part of the riches of these people, who appeared to me the most civilized I ever faw in my life; but above all, the fense of what I owed to so noble a benefactor, who I faw defired it, and had me as much in hispower now, as he could have afterwards. These confiderations made me as good as refolved to go along with him. I had continued longer thus irresolute, and fluctuating between so many different thoughts, if he had not brought me to myfelf, by faying, "what fay you, young man, to my propofal? I started out of my reveries, as if I had awaked from a real dream; and making a most profound reverence, "my lord," faid I "or rather my father and deliverer, I am yours by all the ties of gratitude a human heart is capable of; I refign myself to your conduct, and will follow you to the end of the world" This I faid with fuch emotion of spirit, that I believe he faw into my very foul; for embracing me once more with a most inexpressible tenderness, " I adopt

adopt you" faid he "for my fon; and these are your brothers," pointing to his two young companions; "all I require of you is, that you live as such."

Here, reverend fathers, I must confess one of the greatest faults I ever did in my life; I never confidered whether these men were christians or heathens: I engaged myself with a people, where I could never have the exercise of my religion, altho' I always preserved it in my heart. But what could be expected from a daring young man, just in the heat of his youth, who had lost all his fortune, and had such a glorious prospect offered him for retriev-

ing it?

Scon after this, he gave orders to his attendants to withdraw, as if he had a mind to fay fomething to me in private; they obeyed immediately with a filial respect as if they had indeed been his fons, but they were not; I only mention it to shew the nature of the people I was engaged with: then taking me by the hand he made me fit down by him, and asked me if it were really true, as the pirate informed him, that I was an European christian? tho', faid he, be what you will, I don't repent my buying of you: I told him I was, and in that belief would live and die. "So you may," faid he, feeming pleafed at my answer: "but I have not yet met with any of that part of the world who feemed to have the dispositions of mind I think I see in you," looking at the lineaments of my face with a great deal of earnestness: "I have been informed," continued he "that your laws are not like these barbarous turks, whose government is made up of tyranny and brutality, governing all by fear and force, and making flaves of all who fall under their power; whereas, the European christians, as I am told, are governed by a divine law, that teaches them to do good to all, injury to none; particularly, not to kill and destroy their own species; nor to steal, cheat, over reach, or defraud any one of their just due; but to do in all things just as they would be done by; looking on all men as common brothers of the fame flock, and behaving with justice and equity in all their actions public and private, as if they were to give an account to the universal Lord and Father of all." I told him our law did really teach and command us to do fo, but that very few lived up to this law;that we were obliged to have recourfe to coercive laws and penalties, to enforce what we acknowledged otherwise to be a duty: that, if it were not for the fear of fuch punishment, the greatest part of them would be worfe than the very turks he mentioned .- He feemed strangely surprised at this .-"What," fays he "can any one do in private, what his own reason and solemn profession condemns?" -then addressing himself to me in a more particular manner, "do you profess this just and holy law you mentioned? I told him I did: "then," fays he "do but live up to your own law and we require no more of you." (1) Here he made a little noise with his staff, at which two of his attendants came in: he asked them if my effects were come from the pirates? Being answered they were, he ordered them to be brought in, and examined them very nicely. There were among them some pictures of my own drawing, a repeating watch, two compass boxes, one of them very curiously wrought in ivory and gold, which had been my great grand father's, given him by Venerio; a fet of mathematical instruments, draughts of statuary and architecture, by the best masters, with all which he seemed extremely pleafed. After he had examined them with a great deal of admiration, he ordered one of his attendants to reach him a cabinet, full of gold; he opened it to me, and faid, "young man, I not only restore you all your effects here prefent, having no right to any

thing that belongs to another man, but once more offer you your liberty, and as much of this gold as you think fufficient to carry you home, and make you live eafy all your life." I was a little out of countenance, thinking what I faid of the ill morals of the christians, had made him afraid to take me along with him: I told him, I valued nothing now fo much as his company, and begged him not only to let me go along with him, but that he would be pleafed to accept whatever he faw of mine there before him; adding, that I esteemed it the greatest happiness to be able to make some small recompense for the obligations I owed him. "I do accept of it" fays he, " and take you folemnly into my care: go along with those young men, and enjoy your liberty in effect, which I have hitherto only given you in words." Here some of his elder companions came in, as if they were to confult about bufiness; the young men and myfelf went to walk the town for our diversion.

Your reverences may be fure, I observed all the actions of these new people, with the greatest attention my age was capable of. They feemed not only to have a horror of the barbarous manners and vices of the turks, but even a contempt of all the pleasures and diversions of the country. whole business was to inform themselves of what they thought might be an improvement in their own country, particularly in arts and trades, and whatever curiofities were brought from foreign parts; fetting down their observations of every thing of moment. They had masters of the country at fet hours to teach them the Turkish and Persian languages, in which I endeavoured to perfect myfelf along with them. Tho' they feemed to be the most moral men in the world, I could observe no figns of religion in them, till a certain occasion that happened to us in our voyage, of which I shall speak to

your reverences in its proper place. This was the only point they were shy in; they gave me the reafons for it afterwards; but their behaviour the most candid and fincere in other matters that can be ima-

gined.

We lived thus in the most perfect union all the time we flaid at Grand Cairo; and I enjoyed the same liberty that I could have had if I had been in Italy. All I remarked in them was an uneafinefs they expressed to be so long out of their own country; but they comforted themselves with the thought

it would not be long.

I can't omit one observation I made of these young men's conduct while we staid in Egypt ;-they were all about my own age, ftrong and vigorous, and the handsomest race of people, perhaps, the world ever produced. We were in the most voluptuous and lewd town in the whole Eaftern empire; the young women feemed ready to devour us as we went along the streets; yet I never faw the least inclination to any thing of that nature. I imputed it at first to the apprehension of my being in their company, and a ftranger; but I foon found they acted by principle. As young men are apt to encourage, or rather to corrupt, one another, I own I could not forbear expreffing my wonder at it: they feemed furprifed at the thought; but the reasons they gave were as much out of our common way of thinking, as their beha-The told me, for the first reason, that all the women they faw were either married or particular men's daughters, or common. For married women, they faid, it was fuch a heinous piece of injustice to violate the marriage-bed, that every man living would look upon it as the greatest injury done to himself: how could they therefore in reason do it to another? If they were daughters of particular men, bred up with fo much care and folicitude of their parents, what a terrible affliction must it be to

them; or to ourselves, to see our daughters or fisters violated and corrupted, after all our care to the contrary; and this too, perhaps, by those we had cherished in our own bosoms? If common strumpets, what rational man could look on them otherwise than brute beafts, to abandon themselves to every stranger for hire? besides, their prostitute lewdness generally defeats the great defign of nature to propagate the species; or by their impure embraces, fuch disorders may be contracted, as to make us hereafter at best, but fathers of a weak and fickly offspring. And if we should have children by them, what would become of our fathers grand-children? But what man who had the least sense of the dignity of his own birth, would stain his race, and give birth to fuch a wretched breed, and then leave them exposed to want and infamy?—This they said chiefly with reverence to the vast ideas they had of their own nation, valuing themselves above all other people. Tho' the confideration holds good with all men, I own, I was mute at these reasons, and could not fay but they were very just, tho' the warmth of my youth had hindered me from reflecting on them before. These reflections appeared so extraordinary in young men, and even heathens, that I shall never forget them.

Some time after, I found by their diligence in fettling their affairs, and the chearfulness of their countenance, that they had thoughts of departing from Egypt; they seemed to wait for nothing but orders from their governor. In the mean time there happened an accident to me, which is scarce fit for your reverences to hear; nor should I ever have thought to relate it to you, only you laid your commands on me to give an exact account of my whole life: besides, that it is interwoven with some of the thief occurrences of my life in the latter part of it. Our governor, whom they called pophar, which

in their language fignifies father of his people, and by which name I shall always call him hereafter, looking at his ephemeris, which he did very frequently, found, by computation, that he had fome time left to flay in the country, and refolved to go down once more to Alexandria, to fee if he could meet with any more European curiofities, which are brought by merchants ships coming in perpetually at that feafon into the port. He took only two of the young men and me along with him, to fhew me, as he faid, that I was entirely at my liberty, fince I might eafily find fome ship or other to carry me into my own country. On the other hand, to convince him of the fincerity of my intentions, I generally kept in his company. (2) The affair I am going to speak of, soon gave him full proof of the fincerity.

While we were walking in the the public places to view the feveral goods and curiofities, that were brought from different parts of the world, it happened that the baffa of Grand Cairo, with all his family, was come to Alexandria on the fame account as well as to buy fome young female flaves. His wife and daughter were then both along with him: the wife was one of the grand fignor's fifters, feemingly about thirty, and a wonderfully fine woman. The daughter was about fixteen, of fuch exquifite beauty and lovely features, as were fufficient to

charm the greatest prince in the world.*

When we perceived them, the pophar, who naturally abhorred the turks, kept off, as if he were treating privately with fome merchants. But I, being young and inconfiderate, flood gazing, tho' at a respectful

* The bassa of Grand Cairo is one of the greatest posts in the Turkish empire, and the most independent of any subject in Turkey. It is customary for the sultans to give their daughters in marriage to such persons; who are often disliked by the husbands on account of their imperious behaviour.

respectful distance, at the bassa's beautiful daughter, from no other motive but mere curiofity. She had her eyes fixed on my companions and myfelf at the fame time, and, as I supposed, on the same account. Her drefs was fo magnificent, and her person fo charming, that I thought her the most beautiful creature I had ever feen in my life. If I could have forefeen the troubles that fhort interview was going to cost both the pophar and myself, I should have chose to have looked on the most hideous monster. I observed that the young lady, with a particular fort of emotion, whispered something to an elderly woman that attended her, and she did the same to a page, who immediately went to two natives of the place, whom the pophar used to hire to carry his things: this was to enquire of them who we were. They, as appeared by the event, told them, I was a young flave lately bought by the pophar. After a while, the basia, with his train, went away, and for my own part I thought no more of the matter.

The next day as the pophar and we were walking in one of the public gardens, a little elderly man like an eunuch, with a most beautiful youth along with him, having dogged us to a private part of the walks, came up to us, and addressing themselves to the pophar, asked him, what he would take for his young flave, pointing at me, because the baffa defired to buy him. The pophar feemed to be more furprised at this unexpected question, than I ever observed him at any thing before, which confirmed me more and more in the opinion of the kindness he had for me. But foon coming to himfelf, as he was a man of great prefence of mind, he faid, very fedately, that I was no flave, nor a person to be fold for any price, fince I was as free as he was. They taking this for a pretext to enhance the price, produced some oriental pearls, with other jewels of immense value, and bid him name what he would have,

and it should be paid immediately; adding, I was to be the companion of the baffa's fon, where I might make my fortune for ever, if I would go along with them. The pophar perfifted in the same anfwer, and faid he had no power over me: they infifted I had been bought as a flave, but some time ago, in the grand fignor's dominions, and they would have me. Here I interposed, and answered brifkly, that tho' I had been taken prisoner by the chance of war, I was no flave, nor would I part with my liberty but at the price of my life. The baffa's fon, for fo he now declared himself to be, instead of being angry at my refolute answer, replied with a most agreeable smile, that I should be as free as he was, making the most folemn protestations by his holy alcoran, that our lives and deaths should be inseparable. Tho' there was something in his words the most perfuasive I ever felt within myself, yet, confidering the obligations I had to the pophar, I was refolved not to go, but answered with a most respectful bow, that tho' I was free by nature, I had indifpenfible obligations not to go with him, and hoped he would take it for a determined answer. I pronounced this with fuch a resolute air, as made him fee there were no hopes. Whether his defire was more enflamed by my denial, or whether they took us for perfons of greater note than we appeared to be, I can't tell; but, I observed, he put on a very languishing air, with tears stealing down his cheeks, which moved me to a degree I can't express. I was fcarce capable of speaking, but cast down my eyes, and flood as immoveable as a flatue. This feemed to revive his hopes; he recovered himself a little, and with a trembling voice, replied, suppose it be the baffa's daughter you faw yesterday that defires to have you for her attendant, what do you fay? I ftarted at this, and caffing my eyes on him more attentively, I faw his fwimming in tears, with a tenderness

I was

enough to pierce the hardest heart. I looked at the pophar, who I faw was trembling for me, and feared it was the daughter herfelf that asked me the queftion. I was foon put out of doubt, for she finding the had gone too far to go back, difcovered herfelf, and faid, I must go along with her, or one of us must die. I hope your reverences will excuse this account I give of myfelf, which nothing should have drawn from me, tho' it is literally true, but your express commands to tell the whole history of my life. The perplexity I was in can't be imagined; I confidered she was a turk and I a christian; that my death must certainly be the consequence of such a rash affair, were I to engage in it. That whether she concealed me in her father's court, or attempted to go off with me, it was ten thousand to one we fhould both we facrificed: neither could the violence of fuch a fudden paffion ever be concealed from the baffa's fpies.

In a word, I was refolved not to go; but how to get off was the difficulty. I faw the most beautiful creature in the world all in tears before me, after a declaration of love, that exceeded the most romantic tales; youth, love and beauty, and even an inclination on my fide, pleaded her cause. But at length the confideration of the endless miseries I was likely to draw on the young lady, fhould I comply with what she defired, prevailed above all others. I was refolved to refuse, for her fake more than my own, and was just going to tell her so on my knees, with all the arguments my reason could suggest to appeafe her, when an attendant came running in haste to the other person, who was also a woman, and told her, the baffa was coming that way. She was roused out of her lethargy at this: the other woman, without any demur, fnatched her away, as the pophar did me: she just cried out with a threat, think better on it, or die; so we were immediately out of fight of one another.

I was no fooner out of her fight, but I found a thousand reasons for what I did, more I could think of before, when that enchanting object was before my eyes. I saw the madness of that passion which forced the most charming person of the Ottoman empire, capable by her beauty to conquer the grand fignor himself, to make a declaration of love, so contrary to the nature and modesty of her fex, as well as her quality and dignity, and ready to facrifice her reputation, the duty she owed her parents, her liberty, perhaps her life, and all for an unknown person, who had been a flave but some time before. I faw on the other hand, that had I complied with the fair charmer's propofal, I must have run the risk of losing my religion or life, or rather both; with a dreadful chain of hidden misfortunes, which were likely to accompany fuch a rash adventure.-While I was taken up with these reflections, the wife pophar, after having thought a little upon what had happened, told me, this unfortunate affair would not end fo, but that it might cost both of us our lives, and fomething elfe that was more dear to him. He feared fo violent a passion would draw on other extremes; especially confidering the wickedness of the people, and brutal tyranny of their government. However, he was refolved not to give me up but with his life, if I would but stand to myfelf; adding, that we must make off as fast as we could; that having fo many spies upon us, we must use policy as well as expedition. So he went down directly to the port, and in the hearing of all, publicly hired a ship to go for Cyprus, paid the whole freight on the spot, and faid they must necessarily go off that evening. We had really done fo, but our companions and effects obliged us to return to Grand Cairo; but instead of going by sea, he called the mafter of the veffel, who was of his acquaintance, and for a good round fum, privately agreed with

him to fail out of the port without us, as if we were really gone with him, while he hired a boat at the other end of the town, and went that night directly for Grand Cairo. As foon as we were arrived there, we enquired how long the baffa would be before he returned to that city. They told us it would be about a fortnight at foonest; this gave the pophar time to pay off his house, pack up his effects, get all things ready for his great voyage; but still with greater apprehension in his looks than ever I remarked in him. However, he told us, he hoped the

affair would end well.

In five days time all things were in readiness for our departure. We fet out a little before sun-set, as is customary in those countries, and marched on but a flow pace whilst we were near the town, to avoid any suspicion of flight. After we had travelled thus about a league up by the fide of the river Nile, the pophar leading the van, and the rest following in a pretty long string after-him, we met five or fix men coming down the river fide on horseback, who by their fine turbans and habits, shewed they were pages or attendants of some great person. The pophar turned off from the river, as if it were to give them way: they passed on very civilly without taking any further nothice. I was the hindmost but one of our train, having staid to give our dromedaries some water. Soon after these came two ladies riding on little Arabian jennets, with prodigious rich furniture, by which I gueffed them to be perfons of quality, and others gone before their attendants. They were not quite over against where I was, when the younger of the two ladies jennet began to fnort and fart at our dromedaries, and became fo unruly, that Lapprehended the lady could scarce fit him. At that instant, one of the led dromedaries coming pretty near, that, and the ruftling of its loading, fo frighted the jennet, that he gave a bound all on a fudden,

and being on the infide of us towards the river, he ran full speed towards the edge of the bank, where not being able to stop his career, he slew directly off the precipice into the river, with the lady still fitting him; but the violence of the leap threw her off two or three yards into the water. It happened very luckily that there was a little island just by where she fell, and her clothes keeping her up for fome minutes, the stream carried her against some flakes that flood just above the water; the flakes catched hold of her clothes, and held her there :the shricks of the other lady brought the nighest attendants up to us; but those fearful wretches durft not venture into the river to her affiftance. I jumped off my dromedary with indignation, and throwing off my loofe garment and fandals, fwam to her, and, with much difficulty, getting hold of her hand, and loofing her garments from the stakes, I made a shift to draw her across the stream, till I brought her to land. She was quite fenfeless for some time; I held down her head, which I had not yet looked at, to make her difgorge the water she had swallowed; but I was foon ftruck with a double furprise. when I looked at her face, to find it was the baffa's daughter, and to fee her in that place, whom I thought I had left at Alexandria.

Some time after she came to herfelf, and looking fixed on me a good while, her senses not being entirely recovered, at last she cried out, "O Mahomet, must I owe my life to this man!" and fainted away. The other lady, who was her confidant, with a great deal of pains brought her to herfelf again: we raised her up, and endeavoured to comfort her as well as we could: "No," says she, "throw me into the river once more; let me not be obliged to a barbarian for whom I have done too much already." I told her in the most respectful terms I could think of, that providence had ordered it so, that I might

make

make fome recompense for the undeferved obligations she had laid on me; that I had too great value for her merit ever to make her miferable, by loving a flave, fuch as I was, a stranger, a christian, and who had indispensible obligations to act as I did. She started a little at what I faid; but after a short recollection answered, "whether you are a slave, an infidel, or whatever you pleafe, you are one of the most generous men in the world. I suppose your obligations are on account of fome more happy woman than myfelf; but fince I owe my life to you, I am refolved not to make you unhappy, any more than you do me. I not only pardon you, but am convinced my pretenfions are both unjust and against my own honour." She faid this with an air becoming her quality: fhe was much more at eafe when I affured her I was engaged to no woman in the world; but that her memory should be ever dear to me, and imprinted in my heart till my last breath. Here ten or a dozen armed turks came upon us full speed from the town, and feeing the pophar and his companions, they cried out, "ftop villains, we arrest you in the name of the baffa." At this we started up to fee what was the matter, when the lady, who knew them, bid me not be afraid; that these were men fhe had ordered to purfue me, when she left Alexandria: that hearing we were fled off by fea, she pre tended fickness, and asked leave of her father to return to Cairo, there to bemoan her misfortune with her confidant; and was in those melancholy sentiments when the late accident happened to her: that the supposed these men had discovered the trick we had played them in not going by fea, and on better information had purfued us this way; fo she dismiffed them immediately. I was all this while in one of the greatest agonies that can be expressed, both for fear of my own resolutions and ker; so I begged her to retire, left her wet clothes should endanger

her health. I should not have been able to pronounce these words if the pophar had not cast a look at me which pierced me thro', and made me fee the danger I was in by my delay. Her refolutions now feemed to be ftronger than mine. She pulled off this jewel your reverences fee on my finger, and just faid, with tears trickling down her beautiful cheeks. "take this, and adieu!" She then pulled her companion away, and never-looked at me more. I flood amazed, almost without life or motion in me, and can't tell how long I might have continued fo, if the popar had not come and congratulated me for my deliverance. I told him, I did not know what he meant by deliverance, for I did not know whether I was alive or dead, and that I was afraid he would repent his buying of me, if I procured him any more of these adventures. "If we meet with no worse than these," says he, "we are well enough; no victory can be gained without some loss." So he awaked me out of my lethargy, and commanded us to make the best of our way.

Remarks of Signor Rhedi.

(1) Live up to your oven law, &c.] If it appears incredible to any one, that heathens, as these people were, should have such firict ideas of morality and justice, when they see such horrid injuffices; frauds and opprettions among christians, let them confider first, that the law and light of nature will never be entirely extinguished in any who don't shut their eyes against it; but that they would esteem the injuries they do to others, without any scruple, to be very great hardships if done to themselves. They have therefore the ideas of justice and equity imprinted in their minds, however obscured by their wicked lives. Secondly, let them read the celebrated bishop of Meaux's universal history, Pt. 3, of the morals and equity of the antient Egyptians, under their great king Sefostris, or about that time. Thirdly, not only the lives and maxims of the first heathen philosophers afford us very just rules of morality, but there are also fragments of antient history, from the earliest times, of whole heathen nations, whose lives would make christians blush at their own immoralities, if they

that should defame by groundless reports the holy office of the inquisition. The governor answered, he would be willing to affish his grace in any thing he could; but as to the young women, it was not in his power, the officers having hurried them away; as indeed it was not, for the French officers were all

glad to get fuch fine mistreffes.

As I travelled in France fome time after, I met with one of those women at Rochsort, in the same inn I went to lodge in, who had been brought there by the son of the master of the inn, formerly a lieutenant in the French service in Spain, who had married her for her extraordinary merit and beauty. She was the daughter of counsellor Balabriga: I had known her before she was taken up by the inquisitors orders; her father died of grief, without the comfort of revealing the cause of his trouble, even to his confessor: so great is the dread of the inquisitors there!

I was very glad to meet one of my country-women in my travels; and as she did not remember me, especially in my disguise, she took me for an I resolved to stay there the next day, to have the fatisfaction of conversing with her, and to get a plain account of what we could not know in Zaragofa, for fear of incurring the ecclefiaftical centure, published by the bishop. Her father and mother-in-law, to flew their respect for their daughter's country-man, (Mr. Faulcaut her spouse being gone to Paris) invited me to a handsome supper; after which I begged the favour of her to tell me the reason of her imprisonment; of her sufferings in the inquifition, and of every thing she knew relating to the holy office; to which the readily confented, and gave me the following account:

I went one day with my mother to visit the countess of Attarass, and I met there Don Francisco Torrejon, her confessor, and second inquisitor of the

holy office. After we had drank chocolate, he asked me my age, my confessor's name, and so many intricate questions about religion, that I could not anfwer him. His ferious countenance did frighten me, and as he perceived my fear, he defired the countess to tell me, that he was not so severe as I took him to be; after which he careffed me in a most obliging manner; he gave me his hand, which I kiffed with great respect and modesty; and when going away, he told me, " My dear child, I shall " remember you till the next time." I did not mind the fense of the words, for I was unexperienced in matters of gallantry, being at that time but fifteen years old. Indeed he did remember me; for the very fame night, when we were in bed, hearing a hard knocking at the door, the maid that lay in the fame room with me, went to the window and asking who was there, I heard fay-the holy inquisition. I could not forbear crying out, father, father, I am ruined for ever. My dear father got up, and inquiring what the matter was, I answered him with tears, the inquisition; he, for fear that the maid should not open the door as quick as such a case required, went himself like another Abraham to open the door, and to offer his dear daughter to the fire of the inquisitors; and as I did not cease to cry out, as if I was a mad girl, my dear father all in tears, did put in my mouth a bit of a bridle, to shew his obedience to the holy office, for he thought I had committed fome crime against religion; so the officers giving me only time to put on my petticoat and a mantle, took me down into the coach, and without allowing me the fatisfaction of embracing my dear father and mother, they carried me into the inquisition.

I did expect to die that night; but when they carried me into a noble room, well furnished, I was quite surprised. The officers left me there, and immediately

mediately a maid came in, with a falver of fweetmeats, and cinnamon water, defiring me to take fome refreshment before I went to bed. I told her I could not; but that I should be obliged to her, if the could tell me whether I was to die that night or not? "Die!" faid she " you do not come here " to die, but to live like a princefs, and you shall " want for nothing in the world, but the liberty of " going out; fo pray be not afraid, but go to bed " and fleep eafy, for to-morrow you shall see won-" ders in this house; and as I am chosen to be your " waiting-maid, I hope you will be very kind to " me." I was going to alk fome questions, but she told me, she had not leave to tell me any thing more till the next day, only that no body should come to disturb me; "and now" faid she "I am going " about fome business, but I will come back pre-" fently, for my bed is in the closet near yours," fo she left me for a quarter of an hour. The great amazement I was in took away the free exercise of my fenses to such a degree, that I had not power to think either of my afflicted parents, or the danger I was in. In this fulpenfion of thought, the maid returned, and locked the chamber door after her; " Madam" faid she " let us go to bed, and be pleased " to tell me at what time in the morning you will " have the chocolate ready." I asked her name, and fhe told me it was Mary. Mary, for God's fake (faid I) tell me, whether I come to die or not? " I have "told you madam" replied she "that you are come " to be one of the happiest ladies in the world;" fo observing her refervedness, I asked no more queitions that night, but went to bed. The fear of death prevented me from flutting my eyes, fo that I rose at break of day; Mary lay till fix o'clock, and was furprised to find me up; however she said little, but in half an hour she brought me, on a filver plate, two cups of chocolate and biscuits; I drank one cup, F 2

and defired her to drink the other, which she did. Well, Mary, faid I, can you give me any account of the reasons of my being here? " Not yet, ma-" dam" faid she, " have a little patience." With this answer she left me, and an hour after came again. with a fine Holland shift, a Holland under-petticoat, finely laced round, two filk petticoats, and a little Spanish waistcoat, fringed all over with gold, and combs, ribbands, and every thing fuitable to a lady of higher quality than I; but my greatest furprife was to fee a gold fnuff box, with the picture. of Don Francisco Torrejon in it. Then I soon understood the meaning of my confinement; fo I confidered with myfelf, that to refuse the prefent would be the occasion of my immediate death; and to accept it, was to give him too great encouragement against my honor. But I found, as I thought, a medium in the case; so I said to Mary, pray give my fervice to Don Francisco Torrejon, and tell him, that as I could not bring my clothes along with me last night, honesty permits me to accept of those clothes which are necessary to keep me decent; but fince I take no fnuff, I beg his lordship to excuse me if I do not accept this box. Mary went to him with this answer, and came again with a picture, nicely fet in gold, with four diamonds at the four corners of it, and told me, that his lordship had miltook, and that he defired me to accept that picture. While I was musing what to do, Mary said, " pray " madam take my poor advice, accept the picture " and every thing he fends you; for confider, that " if you do not comply with every thing he has a " mind for, you will foon be put to death, and no " body can defend you; but if you are obliging to " him, he is a very complaifant gentleman, and will " be a charming lover, and you will be here like a " queen: he will give you another apartment with " fine gardens, and many young ladies shall come to 4 visit

"vifit you; fo I advise you to fend a civil answer, " and defire a vifit from him, or elfe you will foon "repent it." O dear God! cried I, must I abandon'my honor without remedy; if I oppose his defire, he will by force obtain it. So, full of confusion, I bid Mary to give him what answer she thought fit: she was very glad of my humble submission, and went to give Don Francisco an account of it. In a few minutes she returned with great joy, to tell me that his lordship would honor we with his company at fupper; in the mean time he defired me to mind nothing, but how to divert myfelf, and to give Mary my measure for some new clothes, and order her to bring me every thing I could wish for. Mary added to this, " madam, I " may now call you my mistress, and must tell you, " that I have been in the holy office these fourteen " years, and know the customs of it very well; but " as filence is imposed upon me under pain of death, "I cannot tell you any thing but what concerns your person: so in the first place, do not oppose " the holy father's will; fecondly, if you fee fome " young ladies here, never afk them any questions; " neither will they ask you; and take care that you "never tell them any thing. You may come and divert yourfelf among them at fuch hours as are "appointed; you shall have music, and all forts " of recreations; three days hence you shall dine " with them; they are all ladies of quality, young " and merry. You will live fo happy here, that " you will not wish to go abroad; and when your " time is expired, then the holy fathers will fend " you out of this country, and marry you to some " nobleman. Never mention your name, nor Don "Francisco's to any; if you fee here fome young ladies you have formerly been acquainted with, " no notice must be taken, nor nothing talked of " but indifferent matters."

All this made me aftonished, or rather stupished, and the whole seemed to me a piece of enchantment. With this lesson she less me, saying, she was going to order my dinner. Every time she went out she locked the door. There were but two windows in my room, and they were so high that I could see nothing through them; but hunting about, I sound a closet, with all sorts of historical and profane books; so I spent my time till dinner in reading.

which was some fatisfaction to me.

In about two hours time she brought in dinner, at which was every thing that could satisfy the nice-est appetite. When dinner was over, she left me alone, and told me, if I wanted any thing I might ring the bell, and call. So I went to the closet again, and spent three hours in reading. I think really I was under some enchantment; for I was in a perfect suspension of thought, so as to remember neither father or mother. Mary came and told me, that Don Francisco was come home, and that she thought he would come to see me very soon, and begged of me to prepare myself to receive him with all manner of kindness.

At feven in the evening Don Francisco came, in his night-gown and cap; not with the gravity of an inquisitor, but with the gaiety of an officer. He faluted me with great respect, and told me at the fame time, that his coming to fee me, was only to shew the value he had for my family, and to tell me, that fome; of my lovers had procured my ruin for ever, having accused me in matters of religion; that the informations were taken, and the fentence pronounced against me-to be burnt alive in a dry pan, with a gradual fire, but that he, out of pity, and love to my family, had stopped the execution of it. Each of these words was a mortal stroke to my heart. I threw myfelf at his feet, and faid, Ah! Seignion, have you stopped the execution for eyer? "That " only " only belongs to you to stop it or not," faid he, and with this he wished me a good night. As soon as he went away, I fell a crying, but Mary cameand asked me what could oblige me to cry so bitterly. Ah! good Mary, faid I, pray tell me what is the meaning of the dry pan and gradual fire? for I expect to die by it. "O madam" replied the " never " fear; you shall see e'er long the dry pan and gra-"dual fire; but they are made for those that op-" pose the holy father's will; not for you that are " To good to obey it. But pray, was Don Francisco. "very obliging?" I do not know, faid I, for his discourse has put me out of my wits; he saluted me with great civility, but he left me abruptly .-"Well" said Mary, " you do not yet know his " temper, he is extremely kind to people that are " obedient to him, but if they are not, he is as un-" merciful as Nero; fo for your own fake, take care " to oblige him in all respects; and now, dear ma-" dam, pray go to supper, and be easy." But the thoughts of the dry pan troubled me fo much, that I could neither eat, nor fleep that night.

Early in the morning Mary got up, and told me, that nobody was yet flirring in the house, and that if I would promife fecrefy, the would thew me the dry pan and gradual fire; fo taking me down stairs, fhe brought me into a large room with a thick iron door, and within it was an oven burning at that time, and a large brass pan upon it, with a cover of the same, and a lock to it. In the next room, there was a great wheel covered on both fides, with thick boards; and opening a little window in the centre of it, she defired me to look with a candle on the infide of it. There I faw all the circumference of the wheel was fet with sharp razors. After that, the shewed me a pit full of serpents and toads. She faid, " now my good mistress, L'll tell you the use " of these three things. The dry pan is for heretics.

" and those that oppose the holy father's will and " pleasure. They are put naked alive into the pan, " and the cover of it being locked up, the execu-" tioner begins to put a small fire in the oven, and by " degrees he augmenteth it, till the body is reduced "to ashes. The second is designed for those that " speak against the pope, and the holy fathers; for " they are put within the wheel, and the little door " being locked, the executioner turns the wheel till "the person is dead. And the third is for those " who contemn the images, and refuse to give due " respect and veneration to ecclefiaftical persons: " for they are thrown into the pit, and so become " the food of ferpents and toads." Then Mary faid to me, that another day she would shew me the torments for public finners; but I was in fo great an agony at what I had feen, that I defired her to shew me no more places; fo we went to my room, and fhe again charged me to be very obedient to all the commands Don Francisco should give me, or I might be affured, if I was not, that I must undergo the torments of the dry pan. I conceived such an horror of the gradual fire, that I was not mistress of my fenses; so I promised Mary to follow her advice. "If you are in that disposition" faid she, " leave off all fear, and expect nothing but pleafure " and fatisfaction. Now let me drefs you, for you " must go to wish a good morrow to Don Francisco, " and to breakfast with him." Having faid this, she conveyed me through a gallery into his apartment; he was still in bed, and defired me to fit down by him, and ordered Mary to bring the chocolate two hours after. When she was withdrawn, he immediately declared his inclination in fo ardent a manner, that I had neither strength or power to oppose him; and so by extinguishing the fire of his pailion, I was freed from the dry pan. When Mary came with the chocolate, I was very much ashamed

to be feen in bed with him; but she coming to the bed-fide where I was, and kneeling down, paid me homage as if I had been a queen, and served me first with a cup of chocolate, desiring me to give another cup to Don Francisco, which he received very graciously. After breakfast she went away; we discoursed for some time of various things; but I never spoke a word, but when he desired me to answer him; so at ten o'clock Mary came again and dressed me.

We left Don Francisco in bed, and she carried me into another chamber, very delightful and better furnished than the first; for the windows were lower, and I had the pleafure of feeing the river and gardens. Mary then told me, that the young ladies would come to pay me their compliments before dinner; and would take me to dine with them; and begged me to remember her advice; she had scarce finished these words, before I saw a troop of young beautiful ladies, finely dreffed, who all, one after another came to embrace me, and with me joy. My furprise was so great, that I was unable to answer their compliments; but one of them feeing me fo filent, faid to me, " madam, the foliaude of this place " will affect you in the begining, but when you " begin to feel the pleasures and amusements we " enjoy, you will quit your pensive thoughts; now " we beg of you the honor to come and dine with " us to day; and henceforth three days in a week." I returned them thanks, and fo we went to dinner. That day we had all forts of exquisite meats, delicate fruits, and fweetmeats. The room was long, with two tables on each fide, and another at the front of it; and I reckoned in it that day fifty-two young ladies, the eldest of them not exceeding twenty four years of age. Six maids did ferve the whole number of us; but Mary waited on me alone. After dinner we went up flairs into a long gallery;

where some of us played on instruments of music. others at cards, and fome walked about for three or four hours together. At last Mary came up ringing a small bell, which was, as they informed me, the fignal to retire into our rooms; but Mary faid to the whole company, "ladies, to day is a day of "recreation, fo you may go into what rooms you "pleafe till eight o'clock." They all defired to go to my apartment with me. We found in my anti-chamber a table, with all forts of fweetmeats upon it; iced-cinnamon, almonds-milk, and the like. Every one did eat and drink, but nobody spoke a word touching the sumptuousness of the table, or concerning the inquisition, or the holy fathers. So we spent our time in merry indifferent conversation till eight o'clock, and then every one retired to their own room.

As foon as they were gone, Mary let me know that Don Francisco did wait for me; so we went to his apartment, and supper being ready, we fate down, attended only by Mary. After it was over, she went away, and we went to bed. Next morning she ferved us with chocolate, which after we had drank, we flept till ten; at which time we got up. When I returned to my own chamber, I found ready two fuits of clothes of rich brocade, and every thing elfe fuitable to a lady of the first rank. I put on one, and when I was quite dreffed, the ladies came to wish me joy, all dreffed in different clothes, much richer than before. We spent the second day and the third day in the same recreation; Don Franci/co continuing in the fame manner with me; but on the fourth morning, after drinking chocolate, Mary told me, that a lady was waiting for me in her own room, and with an air of authority defired me to get up. Don Francisco saying nothing to the contrary, I obeyed, and left him in bed. I thought this was to give me fome new comfort, but I was very much mistaken; for Mary conveyed me into a lady's room not eight feet long, which was a perfect prison; and told me this was my room, and this young lady my bed-fellow and companion; and without saying any more, she left me there.

What is this dear lady? faid I; is it an enchanted place, or a hell upon earth? I have loft father and mother, and what is worfe, I have loft my hohor, and my foul for ever. My new companion feeing me like a mad woman, took me by the hands and faid, " dear fifter, for this is the name I will " henceforth give you, forbear to cry and grieve; for " you can do nothing by fuch extravagant behaviour " but draw upon yourself a cruel death; your mis-" fortunes and ours are exactly of a piece; you fuf-" fer nothing that we have not fuffered before you; " but we dare not shew our grief for fear of greater "evils: pray take courage, and hope in God, for "he will furely deliver us out of this hellish place; " but be fure you shew no uneafiness before Mary. " who is the only inftrument either of our torments " or comforts: have patience till we go to bed, and " then I will venture to tell you more of the matter. " which I hope will afford you fome comfort." I was in a most desperate condition; but my new sifter Leonora prevailed fo much upon me, that I overcame my vexation before Mary came again to bring our dinner, which was very different from what we had for three days before. After dinner another maid came to take away the plate and knife, for we had but one for us both. After she had gone out and locked up the door, " now, my dear fifter" faid Leonora " we shall not be disturbed again till eight "at night; fo if you will promise me upon your " hopes of falvation, to keep fecret, while you are " in this house, all the things I shall tell you, I will " reveal all that I know." I threw myself at her feet, and promifed all that she defired; upon which, without further ceremony, the began as follows:

" My dear fifter, you think your case very hard; " but I affure you, all the ladies in this house have " already gone through the same; in time you shall " know all their stories, as they hope to know yours. " I suppose Mary has been the chief instrument of " your fright, as the has been of ours, and I warrant "The has shewn you some horrible places, though " not all, and that at the only thought of them you " were fo much troubled in your mind, that you " have chosen the same way we did to redeem your-" felf from death. By what has happened to us, " we know that Don Francisco has been your Nero; " for the three colours of our clothes are the distin-" guishing tokens of the three holy fathers; the red " filk belongs to Don Francisco, the blue to Guerrero, "and the green to Aliaga: for they always give the "three first of these colours to those ladies that they " bring hither for their use. We are strictly com-" manded to make all demonstrations of joy, and to " be very merry for three days when a young lady "comes first here, as we did with you, and you " must do with others; but afterwards we live " like prisoners, without seeing any living soul but " the fix maids, and Mary, who is the house-keeper. "We dine all of us in the hall three days in a week. "When any one of the holy fathers has a mind for " one of his flaves, Mary comes for her at nine of the "clock, and carries her to his apartment: but as " they have fo many, the turn comes it may be but " once a month, except for those that happen to " please them more than ordinary, and they are fent " for often. Some nights Mary leaves the door of " our rooms open, and that is a fign that one of the " fathers has a mind to come that night; but he " comes fo filent, that we do not know whether he " is our patron or not. If one of us happen to be " with-child, she is removed into a better chamber, " and the fees nobody but the maid till she is defent to delroy the temple of Jupiter Hammon, was entirely overwhelmed and loft in the fands. Herodot. Thalia. The idelators imputed it as a punishment for his impiety against Jupiter; but it was for want of knowing the danger——I suppose very sew are ignorant of the contrivance of Marius, the Roman general, to get over the sands to Capia, to seize Jugartha's treasures, which he thought secure. Salingt. de Bello Jugarthin.

(2) The prodigious fertility of Africa, in the vales between the defarts and the skirts of it, for a great breadth towards the two seas, is recorded by the best historians; the tidge of it, over which our author was conducted, and other particular

tracts, are all covered with fands.

(3) I was designed for a human sacrisce.] Our author's sears were not vain; considering the preparatives he saw, and other circumstances. Besides, 'tis well known the ancient Africans, particularly the Getulians and Lybians, and even the Carthagenians, made use of human sacrisces to appease their deities. Bechart, in his Geographia Sacra, proves beyond question, that the Carthagenians were part of the people of Canaan, driven out by Islan, who used to sacrisce their children to Moloch, Sc. Even in Hannibal's time, when they were grown more polite, they privately sent children to Type for a facrisce to Harcules.

(4) They performed to their deceafed ancestors.] The earliest accounts from Egypt, from whence these people come, tell us, that they had a great veneration for their deceased ancestors.—See the 3d part of the bishop of Meanus's history, quoted above.—Diodorus Siculus, who lived in the beginning of Augustus's reign, says of the Egyptians—they were particularly diligent about their sepulchres, or in the worship of their dead. The same superstition reigns still among the Chinese, whom I shall shew afterwards to have been a colony of Egyptians, notwithstanding that China and Egypt are so far distant from each other.

(5) The ancient Egyptians had a firong fondness for building pyramids. Whether they were for the same end as the tower of Babel, that is, to make themselves a name, or other ends, we can't tell.—The great pyramid is more ancient than all the rest, insomuch, that the best authors don't know when to fix its date; some saying it was built by Meris, their sinst king; others by Cecrops Lester: but if the account the pophar gives of this origin, at the next station, be true, it was built before there was any king in Egypt. The river Nile was conveyed by art under the great pyramid.

(6) One of the ends of building the pyramid, was certainly

for burying places for fome great men.

(7) Which was afterwards called Theber, Oc. Theber, once the most famous city of Egypt, having an hundred gutes, Gr. was

the No Amen or Diospolis of the ancients. Bochart, Fhaleg. Iib. 4.—Tacitus says, that in the time of Germanicus, there was remaining an inscription in the Egyptian language, signifying, Habitasse quondam (Thebes) septingenta millia Hominum etate militari; i. e. that there was once seven hundred thousand inhabitants in Thebes sit to bear arms. Tacit. lib. 2. Amal.

(8) This is certainly rank idolatry, from all the pophar calls it but a civil ceremony: thus the worship the Chinese pay to their dead, and allowed by the jesuits, was said, by them, to be but a pious civil ceremony, tho' it was like this, or rather more superstitious. See the condemnation of it by pope Clement XI.

Continuation of the Memoirs.

WE were now past the tropic of cancer, (1) as I found by our shadows going fouthward: we went on thus, a little bending towards the west again, almost parallel to the tropic. The breezes encreasing rather stronger than before, so that about midnight it was really cold. We gave our dromedaries water about fun rising, and refreshed ourselves a little; still the breezes sell between nine and ten; however we made shift to go on, because they came again about noon; between three and sour was the hottest time of all.

Befides going now parallel to the tropic, we travelled on the hot fands, or even descendings; whereas when we pointed southwards towards the line, we found the ground to be insensibly rising upon us; (2) but as we went on the flats, as if it had not been that we were almost on the ridge of Africa, which made it cooler than one can well believe; it had been impossible to bear the heats. When we rested, we not only pitched our tents for ourselves

and dromedaries, but the fands were so hot, that we were forced to lay things under our feet to preserve them from burning. Thus we travelled thro' those difinal defarts for four days, without fight of any living creature but ourselves. Sands and skies were all that presented to our view. The fatigue was

the greatest I ever underwent in my life.

The fourth day, about eight in the morning, by good fortune for us, or elfe by the prudent forecast of the pophar, who knew all his stations, we faw another vale towards the right hand, with some ftraggling trees here and there, but not looking nigh fo pleasant as the first: we made to it with all our speed, and had much ado to bear the heats till we came to it: we alighted immediately, and led our dromedaries down the gentle descent till we could find a thicker part of it. The first trees were thin and old, as if they had just moisture enough to keep them alive: the ground was but just covered over with a little fun-burnt moss, without any fign of water, but our flock was not yet gone. At length, as we descended, the grove encreased every way, the trees were large, with some dates here and there, but not fo good as in the other. We rested a little, then continued to descend for some time, till we came into a very cool and thick shade. Here the pophar told us, we must stay two or three days, perhaps longer, till he faw his usual figns for proceeding on his journey, and bid us be sparing of our water for fear of accidents.

We fettled our dromedaries as before; for ourfelves we could fcarce take any thing, we were fo fatigued, wanting reft more than meat and drink. The pophar ordering us fome cordial wines, they had along with them for that purpose, told us, we might sleep as long as we would; only bid us be fure to cover ourselves well; for the nights were long, and even cold about midnight. We were all foon afleep, and did not wake till four the next morning. The pophar being folicitous for all our fafeties, as well as his own, for this was the critical time of our journey, was awake the first of us. When we were up, and refreshed ourselves, which we did with a very good appetite, he told us we must go up on the fands again to observe the figns. took our dromedaries along with us for fear of wild beafts, tho' we faw none; walking gently up the fands, till we came to very high ground. We had but a dreary prospect of sun-burnt plains, as far as our eyes could carry us, without grafs, flick or fhrub, except when we turned our backs to look at the vale where we had lain all night, which we faw spread and extended itself a vast way. He assured us, the notes left for rules by his ancestors, mentioned a fpring in that vale below us, which running lower became a rivulet, but that either by an earthquake or fome flood of fand, it was quite cheaked up, running under ground without any one's knowledge, whether it broke out again or was entirely swallowed up. (3) He faid also, that by the most ancient accounts of his forefathers, the fands were not so dangerous to pass as they are now, or of fuch vaft extent, (4) but had fruitful vales much nearer one another than at prefent. He added, that he hoped to fee the figns he wanted for proceeding on our way, fince there was no stirring till those appeared: that according to his ephemeris and notes, they should appear about this time, unless something very extraordinary happened.

This was about eight in the morning, the ninth day after we fet out for the defarts. He was every now and then looking fouthward or fouthwest, with great folicitude in his looks, as if he wondered he faw nothing. At length he cried out, with great emotions of joy, "'tis coming! look yonder" fays he "towards the fouthwest, and fee what you can

discover, as far as your eyes can carry you." We told him, we faw nothing but some clouds of fands, carried here and there like whirlwinds. the fign I want;" continued he, "but mark well which way it drives." We faid it drove directly eastward, as nigh as we could guess. "It doth," fays he; then turning his face westwards, with a little point of the fouth, " all those vast defarts are now in such vast commotion of storms and whirlwinds, that man and beaft would foon be overwhelmed in those rolling waves of fands." He had scarce said this, but we saw at a vast distance, ten thousand little whirlspouts of fand, rising and falling with a prodigious tumult and velocity (5) eastward, with vast thick clouds of fand and duth following it. "Come," fays he "let us go downto our resting place, for there we must stay till we fee further how matters go." As this appeared nearer to me than any of the rest, I made bold to ask him, what was the cause of this sudden phænomenon, being possessed with a great idea of the knowledge of the man. He told me, that about the full moon there always fell prodigious rains, (6) coming from the western part of Africa, on this fide the equator; at the first coming, driving a little fouthwest for some time, then they turned almost fouth, and crossed the line till they came to the fource of the Nile; in which parts they fell for three weeks or a month together, which was the occasion of the overflowing of that river: (7) but that on this fide the equator, it only rained about fifteen days, preceded by those whirlwinds and clouds of fand, which rendered all that tract impatfable, till the rains had laid them again.

By this time we came down to our resting place, and tho' we did not want sleep or refreshment, yet we took both, to have the cool of the evening to recreate ourselves after so much fatigue, not being likely to move till the next evening at soonest.

G 3

Remarks

Remarks of Signor Rhedi.

(1) We swere now past the tropic of cancer, as I found by our shadows, &c.] When persons are beyond that tropic at midday, the shadows of things are towards the south, because the sun is then north of us.

They might have paffed the tropic before, fince it runs over part of the defart of Barca, not much fouthward of Egypt; but

it feems they fleered westward for some time.

(2) His observations are just, since all the new philosophers allow the earth to be spheroidal and gibbous towards the equator; whoever therefore goes by land, either from the north or south towards the equator, much ascend. This seems to be a very natural reason why those immense bares are not so excessively hot. The highest mountains are considerably nigher the sun than the low lands, yet excessive cold in the hottest climates; in the vale, the rays of the sun are cooped in, and doubled and trebled by refraction and reflection, \$\mathcal{C}_c\$. The same air put in a turbulent motion will be hot, and in a direct one cold.

(3) Geographers agree, that rivers, and even great lakes, in Africa fink under ground, and are quite loft without any visible outlets. The vast depth of the strata of sand, seem more proper to swallow them up there than in other parts of the world.

(4) There seems to be a natural reason for what he says; for those vast sands or hills of gravel, were undoubtedly left by the general deluge, as probably all the lesser strata or beds of gravel, were. Yet great part of them must have been covered with stime or mud, for several years after the deluge; some thinner, some thicker, and consequently more most and productive accordingly. Nevertheless, the violent rays of the sun still render them more dry and barren, and in all probability, these desarts will encrease more and more where the country is not cultivated.

(5) Tho' in the vast ocean between the tropics, where promontories don't intervene, the winds are generally easterly, yet there is a perpetual west-wind blows into Guinea. There are vast rains at the folltices, between the tropics, as the accounts of these parts declare, tho' at that time of the year, more beyond the line than on this side of it. It is not to be questioned, but in such that the furious hurricanes of wind and sand, enough to overwhelm whole armies and countries. The most incredible part of this narration is, how they could travel at all under the tropic in the summer solltice? only, as he says, the ground being very high and open, it must draw air.

(6) Naturalists agree, that beyond the line there are great rains at this featen. It is possible they may begin on that side, being driven by the perpetual west-winds into Guinea, and then, by natural causes, turn towards the line and southern tropic.

(7) The causes of the overflowing of the river Nile, unknown to most of the ancients, are now allowed to be the great rains falling in June and July about the line and the southern tropic, and the melting of the snow on the mountains of the moon lying in that tract. None can wonder there should be snow in those hot climates, who have heard of the Andes or Cordillerias, bordering on Peru. Our Italy is very hot, yet the Alps and Appenninco are three parts of the years covered with snow.—The Nile overflows in August, which seems to be a proper distance of time for the waters to come down to Egypt, such a vast way off from the cause of it.—There is a river in Cochinchina, and elsewhere, that overflows in the same manner,

Continuation of the Memoirs.

AT five in the evening the pophar called us up to go with him once more to the highest part of the defart, faying, he wanted one fign yet, which he hoped to have that evening, or elfe it would go hard with us for want of water, our provision of it being almost spent; and there were no springs in the defarts that we were to pass over, till we came within a long day's journey of the end of our voyage. However, he scarce doubted but we should see the certain fign he wanted this evening; on which account, there did not appear fuch a folicitude in his countenance as before; for tho' he was our governor or captain, with the most respectful deference paid to him that ever I faw, yet he governed us in all respects as if we were his children, with all the tenderness of a father, as his name imported, tho' none

none of the company were his real children. If there were any figns of partiality, it was in my favour, always expressing the most endearing tenderness for me, which the other young men, instead of taking any diflike at it, were really pleafed with it: no brothers in the world could be more loving to one another than we were. The elderly men took delight in feeing our youthful gambols with one another: it is true, their nature is, of the two, a little more inclined to gravity than the Italians, who are no light nation; yet their gravity is accompanied with all the ferenity and chearfulness imaginable; and I thought then, by our first acquaintance, that I never faw fuch an air of a freeborn people in my life, as if they knew no other subjection but what was merely filial.—When we came to the high ground, we could fee the hurricanes play fill; but what was more wonderful, very few effects of that aerial tumult came our way. but drove on almost parallel to the equator. The air looked like a brown dirty fog, towards the east and foutheast; all the whirlwinds tending towards those parts. It began after some time to look a little more lightfome towards the west; but so, as if it were occasioned by a more strong and settled wind. At length we perceived at the farthest horizon, the edge of a prodigious black cloud, extending itself to the fouthwest and western points, rising with a discernable motion, tho' not very fast. Wefaw plain enough, by the blackness and thickness of it, that it prognofficated a great deal of rain. Here they all fell proftrate on the earth; then raifing up their hands and eyes towards the fun, they feemed to pay their adorations to that great luminary. The pophar, with an audible voice, pronounced some unknown words, as if he were returning thanks to that planet for what he faw. At this I stepped back, and kept myfelf at a diftance; not so much

for fear of my life as before, as not to join with them in their idolatrous worship; for I could not be ignorant now, that they had a wrong notion of God; and if they acknowledged any, it was the fun; which in effect is, the least irrational idolatry people can be guilty of. (1) When they had done their orifons, the pophar turned to me and faid, " I fee you won't join with us in any of our religious ceremonies; but I must tell you," continued he, " that cloud is the faving of all our lives: and as that great fun (pointing to the luminary) is the inflrument that draws it up, as indeed he is the preferver of all our beings, we think ourfelves obliged to return our thanks to him." Here he stopped, as if he had a mind to hear what I could fay for myfelf. I was not willing to enter into disputes, well knowing that religious quarrels are the most provoking of any; yet I thought myself obliged to make profession of my belief in the supreme God, now I was called upon in the professed worship of a false deity. I answered with the most modest refpect I was capable of, that, that glorious planet was one of the phyfical causes of the preservation of our beings, and of the production of all things; but that he was produced himself by the most high God, the first cause and author of all things in heaven and earth; the fun only moving by his order, as an inanimate being, incapable of hearing our prayers, and only operating by his direction. However, I offered to join with him in returning my best thanks to the most high God, for creating the fun, capable by his heat to raife that cloud for the faving our lives. Thus I adapted my answer, as nigh to his discourse as I could, yet not so as to deny my faith; for I could not entirely tell what to make of them as yet; fince I observed, they were more mysterious in their religious ceremonies than in any thing elfe, (2) or rather this was the only thing

thing they were referved in. He pondered a good while on what I faid, but at length he added, "you are not much out of the way, you and I will talk this matter over another time," fo turned off the discourse; I supposed it to be because of the young men standing by us, who he had not a mind should receive any other notions of religion but what they

had been taught.

It was fun-fet by that time we came down to the grove. We had fome small flights of fand, caused by an odd commotion in the air, attended with little whirlwinds, which put us in some apprehensions of a fand-shower; but he bid us take courage, fince he could not find in all his accounts, that the hurricanes or rains ever came in any great quantity as far as we were; the nature of them being to drive more parallel to the equator: but he was fure we should have some, and ordered us to pitch our tents as firm as we could, and draw out all our water vessels to catch the rain against all accidents. When this was done, and we had eat our suppers, we recreated ourselves in the grove, wandering about here and there, and discoursing of the nature of these phænomena. We did not care to go to rest so soon, having reposed ourselves so well that day, and had all the following night and the next day to stay at that place. The grove grew much pleafanter as we advanced into it; there were a great many dates and other fruits, the natural produce of Africa, but not quite fo rich as in the first grove. I made bold to ask the pophar, how far that grove extended, or whether there were any inhabitants. He told me, he could not tell any thing of either: that it was possible the grove might enlarge itself different ways among the winding hills; fince his accounts told him, there had been a rivulet of water, tho now fwallowed up; but he believed there were no inhabitants, fince there was no mention made of them

them in his papers: nor did he believe any other people in the world, beside themselves, knew the way, or would venture fo far into those horrid inhospitable defarts. I asked, how he was fure that was the place; or by what rule he could know how far he was come, or where he was to turn to the right or left? having a mind to learn whether he had any certain knowledge of the longitude, which creates such difficulties to the Europeans. stopped a little at my questions; then said, without any apparent hefitation, "why, we know by the needle how far we vary from the north or fouth point, at least till we come to the tropic; (3) if not, we can take the meridian and height of the fun, and knowing the time of the year, we can tell how near we approach to, or are off the equator." Yes, faid I; but as there are different meridians every step you take, how can you tell how far you go east or west, when you run either way in parallel lines (4) to the tropic or equator? Here he stopped again, and either could not make any certain discovery, or had not a mind to let me into the se-The first was most likely; however, he anfwered readily enough, and faid, "you pleafe me with your curious questions, fince I find you underfland the difficulty: why" continued he, " all the method we have, is to observe exactly how far our dromedaries go in an hour, or any other space of time: you fee we go much about the same pace; we have no stops in our way, but when we know of it, to refresh ourselves or so, for which we generally allow so much time. (5) When we set out from Egypt, we went due west; our beasts gain so many miles an hour; we know by that how far we are more west than we were: (6) if we decline to the north or the fouth, we know likewife, how many miles we have advanced in fo many hours, and compute how much the declination takes off from

our going due west: and tho' we can't tell to a demonstrative exactness, we can tell pretty nigh."— This was all I could get out of him at that time, which did not fatisfy the difficulty: then I asked him, how they came to find out this way, or to venture to seek out a habitation unknown to all the world beside. He answered, "for liberty and prefervation of their laws." I was asraid of asking any further, seeing he gave such general answers.

By this time it began to be prodigious dark, for all it was full moon. (7) We had some sudden gusts of wind that startled us a little. It lightened at fuch a rate, as I never faw in my life, tho' it was towards the horizon, and drove fide-ways of us; yet it was really terrible to fee: the flashes were for thick, the fky was almost in a light fire: we made up to our tents as fast as we could: tho' we had only the skirts of the clouds over us, it rained pretty hard, fo that we had foon supplied our vessels with water, and got fafe into our shelter. The thunder was but just audible at a vast distance, and for our comfort, drove still to the eastward. I don't know in what dispositions the elderly men might be in, being accustomed to the nature of it; but I am fure I was in some apprehension, not doubting, but if it had come directly over us, nothing could withstand its impetuosity. I had very little inclination to reft, whatever my companions had; but pondering with myfelf, both the nature of the thing and the prodigious skill these men must have in the laws of the universe, I staid with impatience waiting the event.

Remarks of Signor Rhedi.

(1) The least irrational idelatry people could be guilty of, &c.] All idelatry being a worthin of creatures, instead of the one supreme God, must be irrational. But it is certain, and well attested by ancient history, that the eastern nations worshipped the

fun: probably it was the first idolatrous worship that was in the world. The great benefits all nature receives from his influence; the glorious brightness of his rays; the variety, yet constant tenour, of his motions, might induce ignorant people to believe him to be of a superior nature to other creatures, tho' it is evidently certain, he is limited in his perfections, and confequently no Goo. -It is true, the ancient Egyptians, from whom these people forung, as will be feen afterwards, did worship the fun in the most early times. There was a prieft of the fun in the patriarch Tofeph's time: and as the Egyptians were some of the first astronomers in the world, contending for antiquity with the Chaldeans: tho' both the Chaldeans and Egyptians had their knowledge from the descendants of Shem, or his father Noah, who, by the admirable structure of the ark, appears to have been master of very great sciences; I say, the Egyptians being so much addicted to astronomy, it is probable, that glorious luminary was the chief object of their worship. They did not worship idols and beatts till long afterwards. See the learned Bochart's Phaleg. in Mifrain.

(2) Mysterious in their religious ceremonies, &c.] This agrees with all ancient accounts of the first people of Egypt; witness their emblems, hieroglyphics, &c. Most of the ancient sables, under which so many mysteries were couched, did not first spring from the Greeks, tho' improved by them; but from the Egyptians and Chaldeans, who at first held a communication of sciences with one another, but grew to emulosity afterwards.—The wonderful things the Egyptian Magi did, in imitation of the miracles wrought by Mose, shew they were great artists.

(3) At least till we came to the tropic, Sc.] Experimental philosophy tells us, that the needle is of little use in navigation when under the line, but lies suctuating without turning to any point of itself; because, as some suppose, the current of the magnetic effluvia, slying from pole to pole, has there its longest axis, as the diameter of the equator is longer than the axis of the world: but whether this has the same effect on the needle by land, which is the case, as it has by sea, we must have more certain experiments to know, tho' it is probable it may.

(4) In parallel lines to the tropic or equator, &c.] Wherever we stand we are on the summit of the globe with respect to us. Whoever therefore thinks to go due west, parallel to the equator or east, will not do so, but will cut the line at long-run, because he makes a greater circle. These men therefore, when they thought they weat due west, were approaching to the line more than they were aware of; and supposing the structure of the earth to be spheroidal, went up hill all the way, bating some small inequalities.

(5) This must be understood according to the foregoing remark.

(6) At first fight it seems to be easier to find out the longitude

by land than by sea, because we may be more certain how we advance. At sea, there are currents and tides, and settings in of the sea, which make the ship go assart more or less insensibly. As yet there has been no certain rule found to tell us, how far we advance due east or due west. The elevation of the pole, or the height of the sun show far we decline to the north or south; but we have no certain rule for the east or west.

(7) The full moon about the fummer folftice generally brings rain, and the over-flowing of the Nile is now known to be caused

by the vail rains in the regions near the equator.

Continuation of the Memoirs.

I WAS musing with myself on what I had heard and feen, not being able yet to guess with any fatisfaction, what these people were, when an unexpected accident was the cause of a discovery, which made ane fee they were not greater strangers to me than I was to myself. The weather was stifling hot, so that we had thrown off our garments to our shirts, and bared our breasts for coolness sake; when there came a prodigious flash, or rather blaze of lightning, which struck full against the breast of one of the young men opposite to myself, and discovered a bright gold medal hanging down from his neck, with the figure of the fun engraved on it, furrounded with unknown characters; the very same in all appearance I had feen my deceafed mother always wear about her neck, and fince her death I carried with me for her fake. I asked the meaning of that medal, fince I had one about me, as it appeared of the very same make. If the pophar had been struck with lightning, he could not have been in a greater furprise than he was at these words; " you one of thefe

these medals!" faid he, "how in the name of won-der did you come by it?" I told him my mother wore it about her neck from a little child, and with that pulled it out of my pocket. He fnatched it out of my hands with a prodigious eagerness, and held it against the lightning perpetually flashing in upon us. As foon as he faw it was the fame with the other, he cried out, " great fun, what can this mean!" then asked me again where I had it; how my mother came by it; who my mother was; what age she was of when she died. As soon as the violence of his extafy would give me leave, I told him my mother had it ever fince fhe was a little child; that she was the adopted daughter of a noble merchant in Corfica, who had left her all his effects when my father married her: that she was married at thirteen, and I was then nineteen, and the fecond fon, fo that I gueffed she was towards forty when fhe died. "It must be Isiphena!" cried he, with the utmost extasy, "it must be she." Then he caught me in his arms, and faid, "you are now really one of us, being the fon of my father's only furviving daughter, my dear fifter Isiphena," whose remembrance made the tears run down the old man's cheeks very plentifully. "She was loft at Grand Cairo about the time you mention, together with a twin fifter, who I fear is never to be heard of." Then I recollected I had heard my mother fay, she had been informed, the gentleman who adopted her for his daughter, had bought her when she was a little girl of a Turkish woman of that place; that being charmed with the early figns of beauty in the child, and having no children, he adopted her for his own. "Yes," faid the pophar, "it must be she; but what is become of the other fifter? for" faid he, my dear fister brought two at one unfortunate birth which cost her her life." I told him I never heard any thing of the other. Then he acquainted me H 2

that his fifter's husband was the person who conducted the rest to visit the tombs of their ancestors as he did now; that the last voyage he took, his wife, who out of her great fondness had teased and importuned him fo much to go along with him, that tho' it were contrary to their laws, he contrived to carry her difguifed in man's clothes like one of the young men he shofe to accompany him in the expedition; that staying at Grand Cairo till the next feafon for his return, the proved with-child of twins; and to his unspeakable grief, died in child-bed; that when they carried her up to Thebes to be interred with his ancestors, of which I should have a more exact information by and by, they were obliged to heave the children with a nurse of the country, with some Egyptian servants to take care of the houseand effects; but before they came back, the nurse, with her accomplices, ran away with the children, and, as we supposed, murdered them; risi'd the house of all the jewels, and other valuable things, and were never heard of afterwards. But it feems they thought it more for their advantage to fell the children, as we find they did by your mother; but what part of the world the other fifter is in, or whether The be at all, is known only to the great author of our being. However," continued he, " we rejoice in finding those hopeful remains of your dear mother, whose resemblance you carry along with you; it was that gave me fuch a kindness for your perfon the first time I saw you, with something, methought, I had never observed in any other race of people beside. But" said he, "I deprive my companions and children here of the happiness of embracing their own flesh and blood, fince we all fprung from one common father, the author of our nation, with whom you are going to be incorporated once more." Here we embraced one another with a joy that is inexpressible. Now all my former fears. were entirely vanished: tho' I had lost the country where I was born, I had found another, of which I could no ways be ashamed, being the most humane and civilized people I ever faw, and by all my hopes, one of the finest countries in the world; the only check to my happiness was, that they were infidels. However, I was refolved not to let any confideration blot out of my mind that I was a christian: on which account, when the pophar would have tied the medal about my neck, as a badge of my race, I had some difficulty in that point, for fear it should be an emblem of idolatry, feeing them to be extremely superstitious; so I asked him, what was the meaning of the figure of the fun, with those unknown characters round about it: he told me the characters were to be pronounced cmabim, i. e. the fun is the author of our being, or mor literally, the fun is our father. Om or on, fignifies the fun, [this will be explained in another place.] ab fignifies father, im or mim, us. This made me remember they had told me in Egypt that they were children of the fun; and gave me some uneafiness at their idolatrous notions; fo I told him, I would keep it as a cognizance of my country, but could not acknowledge any but God to be the supreme author of my being. " As to the supreme author," faid he, " your opinion is little different from ours;* but let us leave these religious matters till another time; we'll close this happy day with thankfgiving to the fupreme being for this discovery; to-morrow, fince you are now really one of us, I will acquaint you with our origin, and how we came to hide ourfelves in these inhospitable desarts."

H 3

The

^{*} These people are something like the Chinese, who worship the material heaven or sky, which some missionaries could think compatible with christianity.

The reader is defired not to censure or difbelieve the following account of the origin and transmigration of these people, till he has perused the learned remarks of Signor Rhedi.

The next morning the pophar called me to him; -" fon," faid he, " to fulfil my promise which I made you last night, and that you may not be like the rest of the ignorant world, who know not who their forefathers and anceftors were: (1) whether they forung from brutes or barbarians is all alike to them, provided they can but grovel on the earth as they do. You must know therefore, as I suppose you remember what I told you at our first station; that we came originally from Egypt. When you asked me how we came to venture thro' these inhospitable defarts, I told you it was for liberty and the prefervation of our laws; but as you are now found to be one of us, I defign to give you a more particular account of your origin. Our ancestors did originally come from Egypt, once the happiest place in the world: altho' the name of Egypt and Egyptians has been given to that country long fince we came out of it, the original name of it was Mezzoraim, (2) from the first man that peopled it, the father of our nation, and we call ourselves Mezzo-We have a tradition delivered ranians from him. down to us from our first ancestors; that when the earth first rose out of the water, (3) fix persons, three men and three women, rose along with it, either produced by the fun, (4) or fent by the fu-preme deity to inhabit it. That Mexacraim our

first founder was one of those six; who encreasing in number, made choice of the country now called Egypt, for the place of his habitation, where he fettled with fixty of his children and grand children, all whom he brought along with him, governing them as a real father, and instructing them to live with one another, as brothers of one and the fame family. (5) He was a peaceable man, abhorring the shedding of blood, (6) which he said would be punished by the supreme ruler of the world: extremely given to the fearch of sciences, and contemplation of the heavens. (7) It was he who was the first inventor of all our arts, and whatever was useful for the government of life, fprung from him,tho' his grandfon Thaoth (8) rather excelled him, particularly in the more fublime sciences. Thusour ancestors lived for four hundred years, encreafing and fpreading over all the land of Egypt, and abounding with the bleffings of peace and knowledge, without guile or deceit, neither doing or fearing harm from any, till the wicked descendants of the other men, called Hickfoes, (9) envying their happiness and the richness of their country, broke in upon them like a torrent, destroying all before them, and taking possession of that happy place our ancestors had rendered so flourishing. The poor, innocent 'Mezzoranians abhorring, as I faid, the shedding of blood, and ignorant of all violence, were flain like fheep all over the country; their wives and daughters violated before their eyes. Those their merciless enemy spared, were made slaves to work and till the earth for their new lords.

SECRETARY.—Here the inquisitors interrupted him, and asked him, whether he thought it unlawful in all cases to resist force by force; or whether the law of nature did not allow the Mezzoranians to resist those cruel invaders even to the shedding of blood; as also to punish public malesactors with

death

death for the preservation of the whole. There intent was, as they are cautious of any new opinions, to know whether he might not be a dogmatizer, and advance some erroneous notions, either by holding that to be lawful which was not so, or denying things to be lawful, which really may be allowable

by the light of nature.

GAUDENTIO.—Doubtlefs they might lawfully have refisted, even to the shedding of blood in that case, as public criminals may be put to death. I only acquaint your reverences with the notions peculiar to these people. As for the punishment of their criminals, your reverences will see, when I come to their laws and customs, that they have other ways and means of punishing crimes as effectual as putting to death; the living entirely within themselves, free from all mixture and commerce with other people; they have preserved their puritive innocence in that respect to a very great degree.

INQUISITOR .- Go on.

GAUDENTIO .- The pophar continuing his relation, added; but what was most intolerable was, that these impious Hicksoes forced them to adore men, beafts, and even infects, as gods; nay, and fome to fee their children offered in facrifice to those inhuman deities. (10) This dreadful inundation fell at first only on the lower parts of Egypt, which were then the most flourishing: as many of the diftreffed inhabitants as could escape their cruel hands, fled to the upper parts of the country, in hopes to find there some little respite from their misfortunes: but, alas! what could they do? They knew no use of arms; neither would their laws fuffer them to destroy their own species; yet expected every hour to be devoured by their cruel enemies. The country to which they were now retired was too finall for them, if they could have enjoyed it in peace. The heads of the families in fuch diffrefs were divided

vided in their councils, or rather they had no council to follow: fome of them fled into the neighbouring defarts, which you have feen are very difmal on both fides the upper part of that kingdom; they were dispersed like a flock of sheep scattered by the ravenous wolves. The confiernation was fo great, they were refolved to fly to the farthest parts of the earth, rather than fall into the hands of those inhuman monfters. The greatest part of them agreed to build ships, and try their fortunes by sea. Our great father, Meszoraim, had taught them the art of making boats, (11) to cross the branches of the great river [Nile;] which some said he had learned by being preferved in fuch a thing from a terrible flood, that overflowed all the land; * which instrument of their prefervation they so improved afterwards, that they could crofs the leffer fea (12) without any difficulty. This being refolved on, they could not agree where to go; fome being refolved to go by one fea, some by the other. However they fet all hands to work, fo that in a year's time they had built a vast number of vessels, trying them backwards and forwards along the coasts, mending what: was deficient, and improving what they imagined might be for their greater fecurity. They thought now, or at least their eagerness to avoid their enemies made them think, they could go with fafety all over the main fea.

As our ancestors had chiefly given themselves to the study of arts and sciences, and the knowledge of nature, they were the most capable of such enterprises of any people in the world. But the apprehension of all that was miserable being just fresh before their eyes, quickened their industry to such a degree, as none but men in the like circumstances.

can-

^{*} In all appearance this must have been Noah's floud, which its much Signor Rhedi passes over in his remarks.

can have a just idea of. Most of these men were those who had fled in crowds from lower Egypt. The natural inhabitants of the upper parts, tho' they were in a very great confernation, and built ships as fast as they could, yet their fears were not so immediate, especially seeing the Hicksoes remained yet quiet in their new possessions. But news being brought them that the Hickfoes began to ftir again, more swarms of their cruel brood still flocking into that rich country, they refolved now to delay the time no longer, but to commit themselves, wives and children, with all that was most dear and precious, to the mercy of that inconstant element, rather than trust to the barbarity of their own species. They who came out of the lower Egypt, were refolved to cross the great sea, (13) and with immense labour were forced to carry their materials partly by land, till they came to the outermost branch of the Nile, fince their enemies coming over the Isthmus, tho' they hindered them from going out of their country by land, unless by the defarts, yet had not taken possession of that part of the country.

It is needless to recount their cries and lamentations at leaving their dear country. I shall only
tell you, that they ventured into the great sea, which
they crossed, and never stopped till they came to
another sea, (14) on the sides of which they fixed
their habitation, that they might go off again in
case they were pursued. This we learnt from the
account of our ancestors, who met with some of
them that came to visit the tombs of their deceased
parents, as we do: but it is an immense time since;
we never heard any more of them.—The other
part, who were much the greater number, went
down the lesser sea, (15) having built their ships
on that sea; they never stopped or touched on either
side, till they came to a narrow part of it, (16)

which led them into the vaft ocean; there they turned off to the left into the eaftern sea, (17) but whether they were swallowed up in the merciles abyss, or carried into some unknown regions, we cannot tell, for they were never heard of more: only of late years we have heard talk at Grand Cairo, of a very numerous and civilized nation in the eastern parts of the world, whose laws and customs have fome resemblance to ours; but who and what they are, we cannot tell, since we have never met with any of them.

Remarks of Signor Rhedi.

(1) Who know not who their ancestors, &c.] It would certainly be a great satisfaction to perions to know from what race of people, country, or family they sprung originally. This ignorance is owing chiesly to the barbari tramontani,* and other northern nations, who have from time to time over-run the sace of Europe; leaving a mixture of their spawn in all parts of it, so that no one knows whether he came originally from Scythia or Asia; from a civilized nation, or from the greatest brutes: and tho' wars and invasions have destroyed or interchanged the inhabitants of most countries, yet this man's observation is a just censure of the neglect of most people, with respect to their genealogy and knowledge of their ancestors, where they have been settled in a country for several ages. But there are matters of greater moment in this man's relation, true or salfe, which lead us into some curious remains of ancient history.

(2) Mezoraim from the first man, &c.] The original name of Egypt was Miraim; from Misraim, Mesoraim, or Metsoraim, as the learned Bockart explains it, lib. 4. geographia sacra in Misraim. Monsieur du Pin's history of the old testament, chap.

vi. and others.

All ancient authors agree, that it was once the richeft and happiest country in the world; flourishing with plenty, and even learning, before the patriarch Abraham's time. There is a very remarkable fragment of Eupolemus, an ancient heathen writer, taken from the Babylonian monuments, preserved by Enselvas.

* Signor Rhedi being an Italian, one can't wonder he speaks to contemptibly of the northern people; the Italians call them all barbari.

lib. 9. Preparat: Evan. The whole fragment in our mother tongue fignifies, that according to the Babylonians, the first was Belus, the same with Kronos or Saturn: from him came Ham, or Cham, the father of Chanaan, brother to Misraim, father of the

Egyptians.

(3) The earth rose out of the water, &c.] This is an obscure notion of Noah's flood, known to all nations, at least the eastern, as appears by the oldest remains; of which see Bochart in that article, lib. 1. the earth role out of the water, or the water funk from the earth.-These people might mistake something of that undoubted and ancient tradition. But Misraim could not be ignorant of the flood, his father Ham having been in the ark, whether ignorance or other motives made his posterity vary in the account; but it is evident the ancients had a notion of the general deluge, as may eafily be proved by the remains of heathen authors bearing testimony to the scripture account of it.

(4) Either produced by the sun, &c.] The ancient Egyptians thought men, as well as infects, were produced out of the slime of the Nile by the heat of the fun, and called themselves Aborigines, as feveral other nations did; tho' this wife man is inclined to think they were created by God, as it is evident and certain they were; for fince we see one fingle insect cannot be produced without a cause, it is nonsense, as well as impossible, to imagine an infinite feries of men and animals could be produced without a feparate cause; on which account atheism is one of the most

foolish and absurd notions in the world.

(5) Herodotus tells us, the Egyptians pretended to be the first inhabitants of the earth; tho' the Ethiopians contended with them for antiquity. I must quote the words in latin, out of Laurenzo Vall i's translation, because I have him not in Greek, -Omnium Hominum priores fe exti tiffe arbitrabantur, -they esteemed themfelves, fays he, to have been the first of all men. Herodot. lib. 2.

Euterpe.

(6) Of t'e same family, Sc. 1 It is certain from Bochart, and other learned authors, that the Egyptian government, as well as that of most nations, was at first patriarchal, till Nimred founded the first kingdom or empire in the world; whose example others followed according to their power. However, the patriarchal government was foon broke in upon in Egypt, fince they had kings in Abraham and Jiaac's time, as we learn from the old testament. See Bochart's geographia facra.

(7) Abhorring the shedding of blood, Sc.] The celebrated bishop of Meaux, in the third part of his universal history, gives a wonderful description of the justice and piety of the first Egyptians, who had fuch a horror of fhedding men's blood, that they punished their criminals after they were dead; which was as much in terrorem, confidering their superstitious reverence for

their deceased friends and parents, as if they had been punished when alive. The reason why the ancient moral heathens abhorred the shedding of blood, might be on account that Noab's sons living before the deluge, knew the wickedness of the world was the cause of that dreadful judgment: and shedding of blood being the first crime punished by God, they might take warning by such terrible examples, tho' their impiety, in some nations, soon obscured this innate light of nature: particularly, the descendants of Ham, all but this Missraim, who, with his samily, by all accounts first peopled Egypt, and they were noted for justice and knowledge. It will be made evident in the subsequent remarks, that these Hicksoes were the descendants of wicked Chanam or Cusb, who destroyed the peaceable state of the first Egyptians, and introduced idolatry among them, which made great numbers of them sly into other parts of the world to save themselves.

(7) Extremely given to the search of sciences, Se] The same learned bishop of Meaux, and other historiane, assure us, it is a thing well known to all the learned, that arts and sciences were brought to very great perfection in the earliest times in Egypt. Meses was instructed in the sciences of the Egyptians. Triptolemus, the founder of agriculture, came out of Egypt; Bacchus, the inventor of wine, according to the ancients, came out of Egypt, or Lybia, which borders upon it; tho' it was first learned from Noah: Pythageras, and other learned men, went into Egypt to be instructed by the priests, Sc. Herodotus says the same himsels.

(8) His grandson Tha-oth.] This Tha-oth, the samous philo-

(8) His grandson Tha-oth.] This Tha-oth, the samous philosopher of the Egyptians, was before Mercury, or Trisnegistus, tho' some take him to be the same. All allow him to be extremely ancient, but cannot fix the time when he lived. Historians murder his name at a strange rate: Bochart calls him Ta-anius, lib.'2. chap. cxxi. Clemens Alex. lib. 6. Strom says, he wrote 42 books of astrology, geography, physic, policy, theology, religion and government. Joseph Ben Gorian de Divisione Gentium calls him Tutis; some call him Theut, others Teut, Taut, Thoth, Sc. but according to this man, his name was Thaoth. It is undoubted, however, that he was the great master of the Egyptians; but derived his learning from Noah, who might have the knowledge of arts and sciences from the antediluvian world, or from the columns of Seth, which Josephus says, contain the principles of astrology, and were crected before the shood by the mephews of Seth; one of which columns, as he says, remained in Syria in his time. Joseph. lib. 2. an. c. 2.

(9) Called Hicksos, Sc.] The same Josephus, lib. 2, contra

(9) Called Hickfees, C.] The fame Josephus, lib. 2, contra Appian, fays, that Hickfees, or Hycloes, an old Egyptian word fignifies, King Shepherds, or King of Beafts, given them by the native Egyptians, as a name of diffrace and contempt.—

It

It is out of all controversy, that there was a great revolution in Egypt about four hundred years after the flood, or a little before Abraham's time. Monsieur du Pin makes the time from the flood to Abraham's birth three hundred and fifty years, and about four hundred to his being called by God. It is certain also, there were kings in Egypt in Abraham's time: It is probable thefe kings were the Hickfoes, or King Shepherds, who altered the government of the aucient Egyptians, and continued about five kings reigns: for when the patriarch Joseph called his father and brethren into Egypt, he bid them ask the land of Goshen to inhabit; because, said he, all Shepherds are an abomination to the Egyptians: by which it appears, the Shepherds were lately driven In all likelihood they were thefe kings who introduced idolatry and the adoration of brute beafts among the Egyptians, for which reason they called them in derision, King Shepherds, or King Beafts - The great Bochart, in his Phaleg, looks upon this revolution in Egypt to have been before Abraham's time, and fo far from being a fiction, that he fays in express words, Cassucos & Capthoraes (whom he proves to be the people of Colchos, for all it is so far from Egypt) ex Egypto migrasse certum est ante Abrahami tempora: it is certain, fays he, that the Cassuci and Capthorai went out of Egypt before Abraham's time. Bochart Phaleg. lib. 4. c. 31. Herodotus in Euterpe fays, that the people of Colchos were originally Egyptians; tho' fome fay, they went back fome ages after, and fettled in Palestine, and were after called that Philistines.

(10) Their children offered a facrifice to these inhuman deities]
These Hicksoes being in all appearance the descendants of wicked
Chaman or Cush, were so abominably impious, as to facrifice human victims and children to their salie Gods; and even were the

first authors of all impiety and idolatry.

(11) The art of making boats, &c.] 'Tis highly probable the Egyptians had the knowledge of shipping long before the Greeks; whose finest ship was Argo, built by Jason, to fetch the golden sleece from Colchos. The first notion of shipping was undoubtedly taken from the ark. The Egyptians were necessitated to make use of boats, by reason of the annual overslowing of the river Nile, and to pass the different branches into which that samous river divides itself in the lower Egypt. The Sidonians, whom Bochart proves to be the descendants of Chanaan, had the use of shipping, as he also proves, before the children of Israel departed out of Egypt.

(12) The leffer sea.] Egypt is bounded on the one side by the end of the Mediterranean; on the other side by the Red-sea, dividing it from Arabia; this he calls the lesser sea, as being much

narrower than the Mediterranean.

(13) This great sea, as distinguished from the less, must be

inc

the Mediterranean. Those who fled by that sea, must be those who went to Colchos; they could not go by land over the Iftmus, because the Hicksoes poured in upon them that way: we must not suppose they went all the way by sea to Colchos, quite round by the streights of Hellespont; they must cross the end of the Mediterranean, and went by land the shortest way they could, till they came to the borders of the Euxine-fea. It is almost incredible men should go so far to feek an habitation. But Bochart fays, it is certain the people of Colchos came out of Egypt; they must therefore have been drove out by some terrible enemies. You will fay, why may not this first revolution in Egypt, which Bockart speaks of, have been made by the great Semiramis, wife to Ninus the fon of Nimrod? It is answered in the first place, because Josephus calls the first invaders of Egypt, King Shepherds, which cannot agree with the great heroine Somiramis. Secondly, because it is not credible, notwithstanding the contrary opinion of most historians, that Ninus, the husband of Semiramis, could not be so early as they make him to be, i. e. the son of Nimrad, but some other Ninus long after him; for tho' Semiramis conquered Egypt, and afterwards loft her army against the Æthiopians, this could not be foon after the flood, because historians describe that army to confift of three hundred thousand men, instructed in discipline after a military manner, armed with warlike chariots, &c. as were the Æthiopians against her, and even superior to her; I say, it is not credible such great armies could be raised so soon after the flood, if she was daughter-in-law to Nimrod, the great hunter, who was the fon of Cush, and the great grandfon to Noah.

(14) Another sea,] i. e. The Euxine sea.

(15) The leffer sea, i.e. The Red-sea. There were several other revolutions in Egypt, as, by the Æthiopians after Semiramis was conquered; who were expelled again, either by the great Sessifician, of whom Herodotus relates such samous exploits, or a little before by his predecessor. The Chanaanites also, who were driven out of Palestine by Joshua, conquered part of it, as we shall see afterwards. Long after that, it was subdued by Nebuchsdonesor, who destroyed the renowned city of Thebes with her hundred gates. Bochart in Ninive. Then the Persians, under Cambyses the son of Cyrus the Great. In sine, the Romans made a province of it in Augustus's Time. Strabo says of that samous city of Thebes, at present, says he, it is but a poor village.

Atque vetus Thebe centum jacet obruta portis.

Juven Sat. 15.

This must be the streights of Babelmandel, which let them into the vast eastern ocean.

(17) They rned off to the left, &c.] It is likely, that colony

was carried to China; for let what will come of this man's relations, there are very strong reasons to believe, that the Chinese, notwithstanding the vast distance from Egypt, came originally from that country, about the time of the invalion of the King Shepherds, which was before Jacob and his fons went into the land of Egypt: for whoever compares the account given by the learned bishop of Meaux, in the third part of his universal history, of the lives and manners of the first Egyptians with those of the Chinese, will find them to agree in a great many points: as 1it, their boafted antiquity-2d, their so early knowledge of arts and sciences-3d, their veneration for learned men, who have the preference before others-4th, their policy-5th, their unaccountable superstition for their deceased parents-6th, their annual vifiting the family of their anceftors-7th, their peaceable dispositions-8th, their religious worship. As for this last, it is well known, the first Egyptians worshipped the sun, long before the gods Apis, Isis, and Anubis were introduced among them by their idolatrous invaders. And the Chinese, to this day, worship the material heaven, as is feen in the condemnation of the jefuits, by Clem. XI: lastly, the use of pyramids in China, which were like ancient idols among the Chinese. See the account of them* in Moreri. The only difficulty is to know how they got from Egypt to China, which is not fe insupportable as people may imagine. It is certain, the Egyptians, as hath been remarked, had a very early knowledge of navigation. It is certain also, that in those barbarous invasions, the invaders of kingdoms almost destroyed all before them. Since we find therefore in the most ancient histories, that there was a most terrible revolution in Egypt, about that time made by the people, whose customs the Egyptians had in abomination, the Chinese might seek their fortune by fea, and might be carried beyond the Persian gulph, till they came to Cochin China, from whence they might get into the main continent, and so people that vast empire, preserving their ancient laws and customs inviolable. So that whatever becomes of this man's relation, 'tis extremely probable the Chinese came first from Egypt.

* i. e. Pyramids.

1 Editio Clericie

Continuation of the Memoirs.

1 H E father of our nation, fince we separated ourselves from the rest of the world, who was priest of the fun at No-om, (1) called afterwards by those miscreants No-Ammon, (2) because of the temple of Hammon, was not afleep in this general conflernation; but did not as yet think they would come up To high into the land. However, he thought proper to look out for a place to secure himself and family, in case of need. He was the descendant, in a direct line, from the great Tha-oth; and was perfectly versed in all the learned sciences of his ancestors. He gueffed there must certainly be some habitable country beyond these dreadful fands that surrounded him, if he could but find a way to it, where he might secure himself and family, at least till those troubles were over; for he did not at that time think of leaving his native country for good and all: but like a true father of his people, which the name of pophar implies, he was refolved to venture his own life, rether than expose his whole family to be lost in those dismal defarts. He had five fons and five daughters, married to as many fons and daughters of his deceased brother: (3) his two eldest fons had even grand children, but his two youngest fons as then had no children. He left the government and care of all to his eldest fon, in case he should miscarry, and took his two youngest fons, who might best be fpared, along with him. Having provided themfelves with water for ten days, with bread and dried fruits, just enough to subfift on, he was resolved to try five days journey end-ways thro' those fands; and if he faw no hopes of making a difcevery in that

that time, to return again before his provisions were fpent, and then try the same method towards another quarter. In fhort, he fet out with all fecrecy, and pointing his course directly westward, the better to guide himself, he came to the first grove that we arrived at, in a little more time than we took up in coming thither. Having now time enough before him, and feeing there was water and fruits in abundance, he examined the extent of that delicious vale: he found there was room enough to maintain a great many thousands in case they should increase, and be forced to stay there some generations, as in effect they did. After this they laid in provisions as before, with dates and fruits of the natural produce of the earth, finer than ever were feen in Egypt, to encourage them in their transmigration, and so set out again for his native country.

The time prefixed for his return was elapfed by his flay in viewing the country, fo that his people had entirely given him for loft: but the joy for his unexpected return, with the promifing hopes of fuch a fafe and happy retreat, made them unanimously resolve to follow him. Wherefore, on the first news of the Hicksoes being in motion again, they packed up all their effects and provisions as privately as they could, but particularly all the monuments of arts and sciences left by their ancestors, with notes and observations of every part of their dear country, which they were going to leave, but hoped to see again when the storm was over. They arrived without any considerable disafter, and resolved only to live in tents till they could return

into their native country.

As they increased in number, they descended further into the vale, which there began to spread itself different ways, and provided them with all necessaries and conveniencies of life; so that they lived in the happiest banishment they could wish,

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but never stirred out of that vale for several years for fear of discovery. The pophar finding himself grow old (having attained almost to two hundred years of age,) and being hale and strong (4) for his years, resolved to visit his native country once more before he died, and learn what news he could for the common interest; so he and two more difguifed themselves and repassed the desarts again.-They just ventured at first into the borders of the country; but, alas! when he came there, he found all the country over-run by those barbarous Hickfoes. All the poor remains of the Mezzoranians were made flaves; and these barbarians had begun to build habitations, and establish themselves, as if they defigned never more to depart the country.-The had made No-om one of their chief towns, (5) where they erected a temple to their Ram God, (6) calling it No-Hammon; (7) with fuch inhuman laws and cruelties, (8) as drew a flood of tears from his aged eyes. However, being a wife man, and of great forefight, he eafily imagined by their tyrannical way of living, they could not last long in that state without some new revolution. When he had made what observations he could, and had visited the tombs of his forefathers, he returned to the vale. and died in that place where you faw the pyramid built to his memory.

Not many generations after, according as he had foreseen, the natives being made desperate by the tyrannical oppressions of the Hicksoes, were forced to break in upon their primitive laws, which forbad them shedding of blood; made a general insurrection, and calling in their neighbours round about, fell upon the Hicksoes when they least expected it, and drove them out of the country. They were headed by a brave man of a mixed race, his mother being a beautiful Mezzoranian, and his father a Sabean. (9) After this young conqueror had driven

out the Hickfoes, he established a new form of government, making himself king over his brethren, but not after the tyrannical manner of the Hicksoes,

and grew very powerful.

Our ancestors fent persons from time to time to inform themselves how matters went. They found the kingdom in a flourishing condition indeed, under the conquering Sofs, (10) for so he was called. He and his fuccessors had made it one of the most powerful kingdoms of the earth; but the laws were different from what they had been in the time of our ancestors, or even from those the great Soss had established. Some of his fuccessors began to be very tyrannical; they made flaves of their brothers, and invented a new religion; fome adoring the fun, fome the gods of the Hicksoes, so that our ancestors, tho' they might have returned again, as they could not think of altering their laws, chose rather to continue still unknown in that vale under their patriarchal government. Nevertheless, in process of time they encreased so much, that the country was not capable of maintaining them, fo that they had Leen obliged to return had not another revolution in Egypt forced them to feek out a new habitation. This change was made by a race of people called Cnanim, (11) as wicked and barbarous in effect, but more politic than the Hickfoes; tho' fome faid originally they were the fame people, who being driven out of their own country, by others more powerful than themselves, came pouring in, not only over all the land of Mezreaim, but all along the coast of both seas, destroying all before them, with greater abominations than the Hickfoes had ever been guilty of; a faithless and most perfidious race of men that corrupted the innocent manners (12) of the whole earth. Here our fore-fathers were in the most dreadful consternation imaginable. There was now no prospect of ever returning into their ancient country:

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country: they were furrounded with defarts on all fides: the place they were in began to be too narrow for fo many thousands as they were encreased to; nay, they did not know but the wicked Chanim, the boldest and most enterprising nation under the fun (13) might find them out some time or other. -Being in this diffrefs, they refolved to feek out a new habitation; and to this end they compared all the notes and observations on the heavens, the course of the fun, the seasons and nature of the climate, and whatever else might direct them what course to fleer. They did not doubt but that there might be some habitable countries in the midst of those vast defarts, perhaps as delicious as the vale they lived in, if they could but come at them. They fent out fome persons to make discoveries, but without success: the fands were too vaft to travel over without water, and they could find no springs nor rivers. At length the most fagacious of them began to reflect, that the annual overflowing of the great river Nile, whose head could never be found out, must proceed from fome predigious rains which fell fomewhere fouthward of them about that time of the year; which rains, if they could but luckily time and meet with, might not only fupply them with water, but alfo render the country fertile where they fell.

Accordingly the chief pophar, affifted with some of the wisest men, generously resolved to run all risques to save his people. They computed the exact season when the Nile overflowed, and allowed for the time the waters must take in coming down so far as Egypt. They thought therefore, if they could but carry water enough to supply them till they met with these rains, they would help them to go on surther. At length sive of them set out with ten dromedaries, carrying as much water and provisions as might serve them for sifteen days to bring them back again in case there were no hopes. They

fleered their course as we did, tho' not quite so exact the first time, till they came to the place where we are now. Here, as their observations tell us (4) they found a little rivulet, which is fince fwallowed up by the fands; they filled their veffels, and went up to observe as we did; but seeing the signs of the great hurricanes, that which was our greatest encouragement, had like to have driven them into despair; for the pophar knowing the danger of being overwhelmed in the fands, thought of nothing but flying back as fast as he could, fearing to be swallowed up in those stifling whirlpools. This apprehenfion made him lay afide all thoughts of proceeding towards that climate; and now his chief care was how to get back again with safety for himself and his people. But finding all continue tolerably ferene where they were, they made a halt in order to make some further observations. In the mean time, they reflected that those hurricanes must be forerunners of tempests and rain; then they remembered that no rain, or what was very inconfiderable, ever fell in Egypt, (15) or for a great way fouth of it, till they came within the tropics; fo they concluded that the rains must run parallel with the equator, both under it, and for some breadth on both sides. till they met the rife of the rive Nile, and there caused those vast inundations, that were so hard to be accounted for by other people: that in fine, those rains must continue a considerable while, and probably, tho' beginning with tempests, might continue in fettled rain capable of being paffed thro': then he had first resolved to venture back again to the first vale; but being a man of great prudence, he prefently confidered, that as he could not proceed on his way without rains, so he could not come back again but by the fame help, which coming only at one feafon, must take up a whole year before he could return. However, he was refolved to venture

on, not boubting if he could but find a habitable country, he should also find fruits enough to subfift on, till the next feafon: therefore, he ordered two of his companions to return the fame way they came to tell his people not to expect him till the next year, if providence should bring him back again: but if he did not return by the time of the overflowing of the Nile, or thereabouts, then they might give him over for loft, and must never attempt that way any more. They took their leave of one another, as if it were the last adieu, and fet out at the fame time; two of them for their home in the first vale, and the other three for those unknown regions, being destitute of all other helps but that of a courageous mind. The three came back to this place, where it thundered and lightened as it does now: but the pophar observed it still tended fide-ways, and gueffed, when the first violence was over, the rains might be more fettled. The next day it fell out as he foresaw; as soon as he perceived that, he recommended himself to the great author of our being, and launched boldly out into that vast ocean of fands and rain, fleering his course southwest, rather inclining towards the fouth. They went as far as the heavy fands and rains would let them, till their dromedaries could hardly go any further: then they pitched their tents and refreshed themselves just enough to undergo new labour, well knowing all their lives depended on their expedition. They obferved the fands to be of a different kind from what they had been hitherto, fo fine, that any gust of wind must overwhelm man and beast, only the rains had clogged and laid them.

Not to prolong your expectation too much, thus they went on for ten days, till the rains began to abate, then they faw their lives or deaths would foon be determined. The eleventh day the ground began to grow harder in patches, with here and there a

little moss on the surface, and now and then a small withered shrub. This revived their hopes, that they should find good land in a short time, and in effect the foil changed for the better every ftep they took; and now they began to fee little hills covered with grafs, and the valleys fink down as if there might be brooks and rivers. The twelfth and thirteenth days cleared all their doubts, and brought them into a country, which tho' not very fertile, had both water and fruits, with a hopeful prospect further on of hills and dales, all habitable and flourishing. Here they fell prostrate on the earth, adoring the creator of all things, who had conducted them fafe thro' fo many dangers, and kiffing the ground which was to be their common nurse, for them, and, as they hoped, for all their posterity. When they had reposed themselves for some days, they proceeded further into the country, which they found to mend upon them the more they advanced into it. They knew they were not to return till next year, fo they fought the properest place for their habitation. They fet up marks at every moderate distance not to lofe their way back again. They made for the highest hills they could fee, from whence they perceived an immense and delicious country every way; but to their greater fatisfaction, no inhabitants. They wandered thus at pleafure thro' those natural gardens, where there was a perpetual spring in some kinds of the produce of the earth, and the ripeness of autumn with the most exquisite fruits in others. -They kept the most exact observations possible, which ever way they went: there were not only springs and fountains in abundance, but as they gueffed, for they kept the higher ground, the heads of greats rivers and lakes, some of which they saw, till they were fatisfied there was room enough for whole nations without any danger, as they could find, of being difturbed. By their observation of

the fun, they were nigher the equator than they had imagined, (16) fo that they there passed the middle space between the tropic and the line. Being come back to their first station, they there waited the proper season for their return. The rains came something sooner than the year before, because they were further westward. The hurricanes were nothing like what they were in the vast sands. As soon as they began to fix in settled rains, they set out again as before, and in twenty days time, from their last setting out, happily arrived at the place where they lest their dear friends and relations, whose joy for their safe and happy arrival was greater than I can pretend to describe.

Thus this immortal hero accomplished his great undertaking, fo much more glorious than all the victories of the greatest conquerors, as it was projected, formed and executed by his own wisdom and courage; not by exposing and facrificing the lives of thousands of his subject, perhaps greater men than himself, but by exposing his own life for the

fafety of those that depended on him.

Remarks of Signor Rhedi.

(1) Priest of No-om.] No-om, or No-on, fignifies Mezzoranian, or in the old Egyptian language, the house of the fun.—
Their words are made up of monofyllables, put together like the
Chinese, which is another reason why the Chinese ought to be
looked upon as a colony of the Egyptians. Vide the remarks of the
foregoing part of this relation. The patriarch Joseph married the
daughter of the priest of On; which several learned men say, is
the same with Heliopolis, or city of the fun. From No, cames the
Egyptian Nomes, or divisions of the country, which the great Bo-

chart, in his Phaleg. fays is an Egyptian, not a Greck word, the Dynafly is Greek. Bochart, lib. 4. c. 24. Hence very likely came the Nomades and Numide, from their wandering and frequently changing their habitation, or names; the first and most

ancient of all nations lived thus.

(2) Called it No-bam or No-Hammon, That is, the house or temple of Ham or Hammon; or Charnoon or Chum, as Bochart varies This Ham was the Tyrian Jupiter, and in this place was afterwards fituated the great city of Thebes, as has been observed before; called by the Greeks, Diospolis, or, the city of Jupiter. Cadmus, who was of Thebes, in Palestine, being driven out from thence by Joshua, built it, but was driven out from it, and forced to retire to Tyre, from whence he conducted a colony of Tyrians. or banished Chanaanites, into Beotia, where he built Thebes also, or rather the citadel of Thebes, called Cadmeia. Vide Bockart, in Cadmus and Hermione; which last, the same author says, came originally from Mount Hermon, in Palestine; and as that word in the Chanaanean language fignifies a ferpent, from hence arofe the fable of the ferpent's teeth turning into men. The temple of Jupiter-Ammon, or Hammon, in Africa, was built by the Chanani, who spread themselves from Egypt into Lybia.

(3) It is certain that the ancients, particularly the Eattern nations, married their nigh relations as well as the Jews, to keep up their names or tribes: but we don't find in hiftery that they married their own fifters, till the Persan kings, who were condemned for it by the Greeks. The Egyptians, under the Ptolomies, followed that barbarous custom, tho' they began with Ptolomy Lagus, one of the captains of Alexander; the Ynca's in America did the same, not to proplane their blood, as they said.

with other mixtures.

(4) Hale and firong, &c.] The regular lives of the first Egyptians, and of these people descended from them; together with the climate, their diet of fruits and liquors, their exemption from violent passions, without being corrupted by the spurious spawn of other nations, and the like, might contribute very much to the length of their lives and strength proportionably. The Macrobii, er Long Livers, a people of Æthiopia, and a colony of the ancient Egyptians, lived to a vast age, and were called Macrobii from their long lives. See Heredows of the Æthiopians, and what he says of their strength in the bow they sent to Cambyses, when he had denounced war against them; saying, that when he could bend that bow, he might make war against them; which bow only Smerdis, Cambyses's brother, could bend; and for that reason was afterwards put to death by his brother, out of envy.

(5) A town of No-om, &c.] It feems Thebes, the afterwards such a prodigious city, was then but the head of the name of that

man's family.

(6) Their Ram God, &c.] Jupiter Hammon, whom Ecchart proves to have been Ham or Cham, the fon of Nab, was represented with a ram's bead, which was held in fuch abomination by the first Egyptians, from whence they called those first invaders Hicksoes.

(7) No-Hammon, The house of the Ram God.

(8) Inhuman Laws, &c.] It is likely he means Eufyridis Aras, fo infamous in antiquity, or the cruel Eufyris, who facrified his guests. The historians don't agree about the time when Eufyris lived, which shews he was very ancient, yet all agree he was a monster of cruelty, and became a proverb on that account. This was a very natural reason for the Egyptians to disperse themselves into so many colonies, as they did to avoid such cruesties.

(9) A Sabran These Sabrans were the descendants of some of the sons of Chuso, or Chuso, a very tall race of men, great navigators, and more polite than the other Arabians. Bockart in Stab silio Chus, where he quotes a passage out of Agatharcides of the sabrans,

"The bodies of the inhabitants (the Sabæans) are more majestice

(10) The conquering Sofs.] This must be the great Sesofiris or Sesofis, of whom the learned bishop of Meaux, as also Herodotus, fay such glorious things. Tho' authors don't say precisely when he lived, all acknowledge him to have sourished in the earliest times. He extended his conquests over the greatest part of the East, and almost over the known world, as some say: where his enemies were cowardly, and made no resistance, he set up status of them resembling women. Herodot. lib. 2. Exterps. Mons. de Meaux, Par. 3. Hist. Uni. This great conqueror's name is

very much varied by authors.

(11) Called Chanim, or Chanani.] These in all appearance were the wicked Chananeans, who being to be destroyed, and being driven out of Chanan by Joshua, dispersed themselves, and invaded the greatest part of the countries round about them. Bochart, in Chanan, proves almost demonstrably, that they dispersed themselves over all the islands and sea-ports of Europe, Asia, and Africa. In his presace be quotes a most curious passage out of Procopius de Bello Vandalico, of a pillar that was sound in Africa, with a Phenician or Chananean inscription, which signifies;

"We are those who fled from the face of Jesus, or Joshua the robber, the son of Nave."

Eufebiut, in Chronico, has much the same; and St. Augustin, in his City of God, says that the ancient country geople about K 2

Hippo, in Africa, who were the remains of the ancient Carthagenians, if you asked them who they were, would answer, we

are originally Chanani or Chanancans.

(12) Corrupted the innocent manners, Sc.] The celebrated Beckart, so often queted, proves that the Phenicians, or Carthagenians, whom he also proves to have been Chanancans, were the persons who spread idolatry with all the tribe of the heathen gods, and their abominable rites, over the whole world. Backart in Chanaan. The same author says, the Phenicians, or Chanani, did invade Egypt about that very time; this he proves directly, and that they had their castra about Memphis: as also, that Cadwus and Phenics, whom he makes contemporaries with Jostus, having fied before him, came out of Egypt asterwards, and built. Thebes in Bestia. See also Herodotur in Future.

(13) The mest enterprising nation under the sun, &c] Herodotus shays, that they sailed (even in those early days) from the Red Sea round Africa, and came back to Egypt thro' the streights and up the Mediterranean. Herodot. Mestponene, and Bockart. That Hanno the elder, by order of the senate of Carthage, sailed round the greatest part of the world, and after his return, delivered into them an account of his voyage, which is called, the Periplus of Hanno: he affected to be honored as a god for it, and lived before Solomon's time. Beclart in Chanaan, lib. 1, c. 37. Chanaan.

(14) As their observations tell us.] Those wise ancients kept records of every thing that was memorable and useful for their people. If this had been the practice of the Europeans, we should

not have loft fo many fecrets of nature as we have.

(15) No rain fell in Egypt.] This is well know by all the deferiptions of that country, the inundation of the Nile supplying the want it, and making it one of the most fertile kingdoms in the world: every one knows it was once the granary of the Roman empire. However, some small rain falls sometimes; nor is there any more higher up in the country. The overflowing of the Nile is known to be caused by vast rains falling under the line, or about that climate; and since these don't take Egypt and the adjoining part of Africa in their way, they must by consequence run parallel with the line, which was a very natural and philosophical observation of these wise men.

(16) They were nigher the equator than they imagined, Ge. P'Thot we may imagine a lefter circle parallel to the tropics and the equator, which is called maximus parallelorum; yet whoever travels either by land or fea, as he thinks parallel to the equator, does not do fo, but will approach to it; nay, and crofs it at laft, unless he goes spirally and makes indentures as he goes along; the reason is, because wherever we are, we are on the summit of the globe with respect to us, and our feet make a perpendicular to the centre; so that if we go round the globe, we shall make a

great circle, and by confequence cut the equator.

Continuation

Continuation of the Memoirs.

I T were too tedious to recount to you all the difficulties and troubles they had, both in refolving to undertake fuch a hazardous transmigration; as well as those of transporting such a multitude, with their wives and children, and all their most precious effects, over those merciless fands, which they could only pais at one feafon of the year. But the voyage being at length refolved on, and the good pophar wifely confidering the difficulties, necessity, the mother of invention, urging him; at the fame time, to gain as much time as he could, fince the vale where they were at present was sufficient to maintain them till the rains came, got all his people hither in the mean time, to be ready for the feafon. The newborn children were left with their mothers and people to take care of them, till they were able to bear' the fatigue. Thus, in feven years time, going backwards and forwards every feafon, they all arrived fafe, where we our felves hope to be in ten or twelve days time. This great hero we defervedly honor, as another Mefraim, the fecond founder of our nation. from whose loins you yourself sprung by the furer side, and are going to be incorporated again with the offspring of your first ancestors."

Here he ended his relation, and your reverences may easily believe I was in the greatest admiration at this unheard-of account. As it raised the ideas I had of the people, so I could not be forry to find myself, young and forlorn as I was before, incorporated with, and allied to such a flourishing and civilized nation. My expectation was not disproportionable to my ideas: I was persuaded I was going

K 3.

into a very fine country; but the thoughts of their being pagans left fome little damp on my fpirits, and was a draw-back to my expected happiness. However I was resolved to preserve my religion, at the expense of all that was dear to me, and even of my life itself.

By this time the pophar ordered us to refresh ourfelves, and prepare all things for our departure, tho' the florm of thunder and lightning did not ceafe till rowards morning. At length all things were ready for motion, fo we marched eafily on till we came into the course of the rains. It was the most settled and downright rain (as the faying is) that ever I law: every thing feemed to be as calm as the tempest was violent before. They being accustomed to it, had provided open veffels on each fide of the dromedaries, to catch enough for their use, as it fell, with that fine oiled cloth I mentioned before, over themselves and beasts. All the sands were laid, and even beaten hard by the rains, tho' heavy and cloggy at the fame time. We made as much way as ever we could for five days, just resting and refreshing ourselves when it was absolutely necessary. I must own, nothing could be more difmal than those dreary folitary defarts, where we could neither fee fun nor moon, but had only a gloomy, malignant light, just sufficient to look at the needle, and take our obfervations. On the fixth day we thought we faw fomething move fideways of us, on our right hand, but feemingly paffing by us, when one of the young men cried, "there they are," and immediately croffed down to them; then we perceived them to be persons travelling like ourselves, crossing in the same manner up towards us. I was extremely furprifed to find that those defarts were known to any but ourselves: but the pophar soon put me out of pain, by telling me, they were some of their own people, taking the fame feafon to go for Egypt, and on the fame.

fame account. By this time we were come up to one another. The leader of the other caravan, with all his company, immediately got off their dromedaries, and fell proftrate on the earth before our pophar; at which he flept back, and cried, "alas! is our father dead? They told him, yes; and that he being the first of the second line, was to be regent of the kingdom till the young pophar, who was born when his father was an old man, should come to the age of fifty. Then our people got off, and profirated themselves before him,* all but myself; they took no notice of my neglect, seeing me a supernumerary person, and consequently a stranger; but as foon as the ceremonies were over, came and embraced me, and welcomed me into their brotherhood with the most fincere cordiality, as if I had been one of their nation. The pophar foon told them what I was, which made them repeat their careffes with new extaftes of joy peculiar to those people. After re-iterated enquiries concerning their friends, and affurances that all was well, except what they told him, the pophar asked them, how they came to direct their course so much on the left hand, expecting to have met them the day before; and they feeming to point as if they were going out of their way: they told us they were now fenfible of it, and were making up for the true road as fast as they could; but the day before they had like to have loft themselves by the darkness of the weather, and their too great fecurity; for, bearing too much on. the left hand, one of their dromedaries floundered, as if he were got into a quickfand: (1) the rider thinking it had been nothing but some looser part of the fand, thought to go on, but fell deeper the further he went, till the commander ordered him to get off immediately, which he did with fo much

^{*} The Eastern manner of shewing respect,

haste, not minding his dromedary, that the poor beaft going on further into the quickfand, was lost. Then the pophar told them, there was such a place marked down in their ancient charts, which, being so well acquainted with the roads, they had never minded of late years: that he supposed those quickfands to be either the rains, which had sunk throthe sand meeting with some strata of clay, stagnated, and were forming a lake; or more probably, it was the course of some distant river, rising perhaps out of a habitable country, at an unknown distance, but had lost itself in those immense sands. However, he congratulated them for their escape, and like a tender father, gently chid them for their

too great fecurity in that boundless ocean.

Our time not permitting us to flay long, each caravan fet out again for their destined course, having but five or fix days journey to make, that is, as far as we could travel in fo many days and fo many nights, for we never stopped but to refresh ourselves. The rains had fo tempered the air, that is was rather cold than hot, especially the nights, which grew longer as we approached the line. Here we fleered our course more to the west again, but not so as to leave the ridge of the world. I observed the more we kept to the west, the more moderate the rains were, as indeed they flackened in proportion as we came nigher our journey's end; because coming from the west, or at least with a little point of the fouth, they began fooner than where we fet out.-The tenth day of our journey, I mean from the last grove or resting place, one of our dromedaries failed. We had changed them feveral times before, to make their labour more equal: they would not let it die for the good it had done; but two of the company having water enough, and knowing where they were, stood behind to bring it along with them .-We now found the nature of the fands and foil be-

gin to change, as the pophar had informed me: the ground began to be covered with a little mofs, tending toward a greenfward, more like barren downs than fands; and I perceived in fome places unexpectedly, instead of those barren gravelly fands, large spaces of tolerable good foil. (2) At length to our inexpreffible joy and comfort, at least for myself, who could not but be in some suspense in such an unknown world, we came to patches of trees and grafs, with flanting falls and heads of vales which feemed to enlarge themselves beyond our view. (3) The rains were come to their period; only it looked a little foggy at a great diffance before us, which was partly from the exhalations of the country after the rains, (4) partly from the trees and hills stopping the clouds, by which we found that the weather did not clear up in the habitable countries fo foon as in the barren defarts. The pophar told me, that if it were not for the haziness of the air, he would shew me the most beautiful prospect that ever my eyes beheld. I was fenfibly convinced of it by the perfumes of the spicy shrubs and flowers, which ftruck our fenfes with fuch a reviving fragrancy, as made us almost forget our past fatigue, especially me, who had not felt the like even in the first vale: neither do I believe, all the odours of the happy Arabia could ever come up to it. I was just as if I had rifen out of the most delicious repose. Here the pophar ordered us to stop for refreshment, and added, we must stay there till the next day. pitched our tents on the last descent of those immenfe bars, by the fide of a little rill that iffued out of the small break of the downs, expecting further orders.

Remarks of Signor Rhedi.

(1) As if he were got into a quickfand, &c.] Persons may wonder to hear of quicksands in the midst of the sun-burnt desarts of Africa; but the thing will not seem so improbable when we come to examine the reason of it. Without doubt, our author does not mean such quicksands as are caused by the coming in of the tide under the sands; a man of scale would be incapable of such a blunder. But that there should be some stagnating waters in the low swamps of the sands, is so far from being incredible, that it can hardly be thought to be otherwise. It is very well known there are vast lakes in some parts of Africa, which have no visible cutlets. There are rivers also that lose themselves in the sands, where sinking under for some time, they may form sandy

marshes, or quicksands, as the author calls them.

(2) It was observed in some of the former remarks, that not only the defarts of Africa, but all the strata, or great beds of gravel, which are found in all parts of the world, probably were caused by the universal deluge: nor can they be well accounted for otherwise. The deeper the beds of gravel are, the more they ficw, by the heterogeneous stuff lodged with them, that they were brought thither, not produced there ab origine. The valufalls and gullets, which are feen on the skirts of all the mountains in the world, evidently shew they were caused by some violent agitation, which carried the loofer earth and fmall stones along with it; for which nothing can be more natural than the supposition of a flood, or agitated fluid, which, by its violence and shakings, carried all that was moveable before it for some time. This gravel was incorporated with the loofe earth before the flood; and was carried to and fro, while the waters were in their greatest agitation, washing and melting the loose earth from the gravel and stones. But when the waters came to their highest pitch, and began to subside, the stones and gravel would fink sooner than lighter things, and so be left almost in a body in those stratal they appear in. This might be illustrated much further if there were occasion. The vast numbers of petrified thells and scallops. which are found in all parts of the worlds, on the higher grounds. could never be a mere lufus natura, as some too curious philofophers imagine, but must be accounted for by fuch a flood; and? these appearing in all parts of the universe, the flood must have been universal. The sudden change of soils in every region, withthe exceeding richness of some more than others, and that too fometimes all at once, is to be accounted for from the same cause; for the same violence of waters washing the earth from the stones, must naturally make an unequal accumulation of both.

both. As for Africa, all the ancients speak of the incredible fertility of it in some places, and the extreme barrenness of the de-

farts in others.

(3) The prodigious height of the fands in Africa, in those parts which lye between the tropics, may not only be the cause of the sands or gravel finking in greater quantities at the decrease of the stood, but the most extensive vales may have their rie from very small gullets at first.

(4) It is very natural to think, that those barren sun-burnt de-

farts fend up but few exhalations.

Continuation of the Memoirs.

THE cause of our stay in that place was not only our companions we had left behind us, (now we were out of danger) but on a ceremonious account, as your reverences will see by and by: they were also to change their habits, that they might appear in the colours of their respective tribe or name, which were sive, according to the number of the sons of the first pophar, who brought them out of Egypt, whose status we saw at the pyramid.

By their laws, all the tribes are to be distinguished by their colours; that wherever they go, they may be known what name they belong to, with particular marks of their posts and dignities, as I shall describe to your reverences hereafter. The grand pophar's colour, who was descended from the eldest son of the ancient pophar, was a slame colour, or approaching night he rays of the sun, because he was chief priest of the sun. Our new regent's colour was green, spangled with suns of gold, as your reverences saw in the picture: the green represent-

ing the fpring, which is the chief feafon with them: the third colour is a fiery red for the fummer; the fourth is yellow for autumn; and the fifth purple, representing the gloominess of winter; for these people acknowledging the fun for the immediate governor of the universe, mimic the nature of his influence as nigh as they can. The women observe the colours of their respective tribes, but have moons of filver intermixt with the funs, to shew that they are influenced in a great measure by that variable planet. The young virgins have the new moon; in the strength of their age, the full moon; as they grow old, the moon is in the decrease proportionably; the widows have the moon expressed just as it is in the change; the descendants of the daughters of the first pophar, were incorporated with the rest; those of the eldest daughter, took the eldest son's colour, with a mark of distinction, to shew they were never to fucceed to the popharship, or regeney, till there should be no male issue of the others at age to govern. This right of eldership, as these people understand it, is a little intricate, but I shall explain it to your reverences more at large when I come to speak more particularly of their government. When they are fent out into foreign countries, they take what habit or colour they pleafe, and generally go all alike to be known to each other; but they must not appear in their own country but in their proper colours, it is criminal to do otherwise, with marks also of their families, that in case any misdemeanor should be committed, they may know where to trace it out, for which reason, now they drew near their own country, they were to appear in the colours of their respective names; all but myfelf, who had the fame garment I wore at Grand Cairo, to shew I was a stranger, tho' I wore the pophar's colours afterwards, as being his relation, and incorporated in his family. When

When they were all arrayed in their filken colours, spangled with funs of gold, with white fillets round their temples, studded with precious stones, they made a very delightful shew, being the handsomest race of people this day in the universe, and all resembling each other, as having no mixture of

other nations in their blood.

The fun now had broke thro' the clouds, and discovered to us the prospect of the country; but fuch a one as I am not able to describe; it looked rather like an immenfe garden than a country: at that distance I could see nothing but trees and groves; whether I looked towards the hills or vales, all feemed to be one continued wood, tho' with fome feemingly regular intervals of squares and plains, with the glittering of golden globes or funs thro' the tops of the trees, that it looked like a green mantle spangled with gold. I asked the pophar if they lived all in woods, or whether the country was only one continued immense forest: he smiled, and faid, when we come thither you shall fee something elfe besides woods, and then bid me look back and compare the dreary fands we had lately paffed with that glorious prospect we saw before us: I did so, and found the difmal barrenness of the one enhanced the beautiful delight of the other. " The reason," says he, "why it looks like a wood, is, that besides innumerable kinds of fruits, all our towns, fquares and streets, as well as fields and gardens, are planted with trees both for delight and conveniency, tho' you will find spare ground enough for the produce of all things fufficient to make the life of man eafy and happy. The glittering of gold thro' the top of the trees, are golden funs on the tops of the temples and buildings; we build our houses flat and low on account of hurricanes, with gardens of perfumed ever-greens on the top of them, which is the reason you see nothing but groves." We

We descended gradually from off the desart thro' the scattered shrubs, and were faluted every now and then with a gale of perfumes, quite different from what are brough us Europeans from foreign parts. The fresh air of the morning, together with their being exhaled from the living flocks, gave them fuch a fragrancy as cannot be expressed. At length we came to a spacious plain a little shelving, and covered with a greenish coat, between moss and grass, which was the utmost border of the defart, and beyond it a fmall river collected from the hills, as it were weeping out of the fands in different places, which river was the boundary of the kingdom that Here we made a halt, and perceived a small company of ten persons, equal to our number, except myself, advancing gravely towards us; they were in the proper colours of the nomes, with spangled funs of gold, as my companions wore, only the tops of their heads were sprinkled with dust in fign of mourning, As foon as they came at a due distance, they fell flat on their faces before the pophar, without faying a word, and received the golden urns, with the earth we brought along with us. Then they turned and marched directly before us, holding the urns as high in their hands as they could, but all in a deep and mournful filence. These were deputies of the five nomes fent to meet the urns. We advanced in this filent manner, without faying one word, till we came to the river, over which was a stately bridge with a triumphal arch on the top of it, beautified with funs of gold most magnificent to behold. Beyond the bridge, we immediately paffed thro' a kind of a circular grove, which led us into a most delightful plain like an amphitheatre, with five avenues of streets leading to it: at the entrance of each avenue flood an innumerable number of people, representing the five nomes, or governments of those immense kingdoms, all in their different colours, spangled with

with funs of gold, which made the most glorious shew in the world. As foon as ever we entered the amphitheatre, our filence was broke by fhouts of joy that rended the very fkies; then the whole multitude fell flat on their faces adoring the urns, and repeating their shouts and adorations thrice; there advanced ten triumphant chariots, according to the colours of the nomes, with funs as before; nine of the chariots were drawn by fix horses each, and the tenth with eight for the pophar regent. The five deputies, who were the chief of each nome, with the urns and companions, mounted five of the chariots, the other five were for us, two in a chariot, only myself, being a supernumerary was placed backwards in the pophar's chariot, which he told me was the only mark of humilitation and inequality I would receive. We were conducted by five fquadrons of horse, of fifty each, in their proper colours, with streamers of the same, having the sun in the centre, thro' the opposite avenue, till we came into another amphitheatre of a vaft extent, where we faw an infinite number of tents of filk of the colour of the nomes, all of them spangled with golden funs; here we were to rest and refresh ourselves. The pophar's tent was in the centre of his own colour, which was green, the fecond nome in dignity, in whose dominions and government we now were. I have been longer in this description, because it was more a religious ceremony than any thing elfe, these people being extremely mysterious in all they do. (1) I shall explain the meaning to your reverences as briefly as I can. The stopping before we came to the bridge on the borders of those inhospitable defarts, and walking in that mournful filent manner, not only expressed their mourning for their deceased ancestors, but also fignified the various calamity and labour incident to human life, where he not only ought to be, but really is, in a state of ba-T. 2 nishment

nishment and mourning; wandering in sun-burnt defarts, and tossed with the storms of innumerable lawless desires, still sighing after a better country. The passage over the bridge, they would have to betoken man's entrance into rest by death; their shouts of joy, when the facred urns arrived in that glorious country, not only signified the happiness of the next life, (for these people universally believe the immortality of the soul, and think none but brutes can be ignorant of it) but also that their ancestors, whose burial dust they brought along with them, were now in a place of everlasting rest.

INQUISITOR.—I hope you don't believe fo of heathens, let them be ever fo moral men, fince we have no affurance of happiness in the next life mentioned in the holy scripture, without faith in Christ.

GAUDENTIO.—No, reverend fathers; I only mention the mysteries of these men's religion, as they understand them. As I believe in *Christ* I know there is no other name under heaven by which man may be faved.

INQUISITOR .- Go on.

GAUDENTIO.—Every ceremony of these people has some mystery or other included in it; the there and not appear any harm in any of them, except their falling prostrate before the dust, which looked like rank idolatry; but they said still, they meant no more than what was merely civil, to signify their respect for deceased parents. (2) I shall not as yet detain your reverences with the description of the beauties of the country thro' which we passed, having so much to say of the more substantial part; that is, of their form of government, laws and customs, both religious and civil; nor describe their prodigious magnificence, they joined with a great deal of natural simplicity, in their towns, temples, schools, colleges, &c. because, being built mostly alike, except for particular uses, manusactorics, and

the like, I shall describe them all in one, when I come to the great city of Phor, otherwise called in their facred language, No-om; (3) for it I should flay to describe the immense riches, sertility, and beauties of the country, this relation, which is defigned as a real account of a place wherein I lived so many years, would rather look like a romance than a true relation. I shall only tell your reverences at prefent, that after having taken a most magnificent repast, confisting of all the heart of man can conceive delicious both of fruits and wines, while we staid in those refreshing tabernacles, we passed on by an easy evening's journey to one of their towns, always conducted and lodged in that triumphant manner, till we came to the head of that nome, which I told your reverences was the green nome, belonging to the pophar regent, and fecond in dignity of the whole empire. Here the urn of dust belonging to that nome was reposited in a kind of golden tabernacle fet with precious stones of immense value, in the centre of a spacious temple, which I shall describe afterwards. After a week's feafting and rejoicing, both for the reception of the dust and the safe return of the rophar and his companions, together with his exaltation to the regency, we fet out in the same manner for the other nomes. to reposit all the urns in their respective temples: these are five, as I informed your reverences before. The country is fomething mountainous, particularly under the line, and not very uniform, tho' every thing elfe is; containing vallies, or rather whole regions running out between the defarts; besides vast ridges of mountains in the heart of the country, which inclose immense riches in their bowels. The chief town is fituated as nigh as possible in the middle of the nomes, and about the center of the country, bating those irregularities I mentioned. The four inferior nomes were like the four corners, and

the flame coloured nome, where the grand pophar and regent pro tempere resided, in the centre of the fquare. Their method was, to go to the four inferior nomes first and reposit the urns, and then to complete all at the chief town of the first nome. These nomes were each about eight days very easy journey over. Thus we went the round of all, which I think, as I remarked, was a kind of political visitation at the same time. At length we came to the great city of Phor, or No-om, there to reposite the last urn, and for all the people to pay their respects to the grand pophar, if in being, or else to the regent. By that time, what with those who accompanied the procession of the urns, and the inhabitants of that immenfe town, so many people were gathered together, as one would have almost thought had not been in all the world befide; but in fuch order and decency diffinguished in their ranks, tribes and colours, as is not eafy to be comprehended. The glittering tents spread themselves over the face of the earth. I shall here give your reverences a description of the town, because all other great 10wns, or heads of the nomes, are built after that model, as indeed the leffer towns come as nigh it as they can, except; as I faid, places for arts or trades, which are generally built on rivers or brooks for conveniency; fuch is the nature of the people, that they affect an exact uniformity and equality in all they do, as being brothers of the same flock.

The town of Phor, that is, the Glory or No-om, which fignifies, the house of the sun, is built circular, in imitation of the sun and its rays. It is fituated in the largest plain of all the kingdom, and upon the largest river, which is about as big as our Po, rising from a rigde of mountains under the line, and runs towards the north, where it forms a great lake, almost like a sea, whose waters are exhaled by the heat of the sun, having no outlet, or sink under ground.

ground, in the fands of the vast defarts encompassing it. This river is cut into a most magnificent canal, running directly thro' the middle of the town. Before it enters the town, to prevent inundations, and for other conveniencies, there are prodigious basons, locks and fluices, with collateral canals, to divert and let out the water, if need be. The middle stream. forms the grand canal, which runs thro' the town till it comes to the grand place; then there is another lock and fluice, dividing it into two femicircles or wings, and carrying it round the grand place, forming an island with the temple of the fun in the centre, and meeting again opposite to where it divided, and fo goes on in a canal again. There are twelve bridges with one great arch over each, ten over. the circular canals, and two where they divide and. meet again. There are also bridges over the strait. canals, at proper diffances. Before the river enters the town, it is divided by the first great lock into two prodigious femicircles, encompassing the wholetown. All the canals are planted with double rows of ceders, and walks the most delightful that can be imagined. The grand place is in the centre of the town, a prodigious round, or immense theatre, encompassed with the branches of the canal, and in the centre of that, the temple of the fun. This temple. confifts of three hundred and fixty five double marble pillars, according to the number of the days of the year, (4) repeated with three stories one above another, and on the top, a cupola open to the fky for the fun to be feen thro'; the pillars are all of the Corinthian order, (5) of a marble as white. as fnow, and fluted; the edges of the flutes, with the capitals cornished, are all gilt. The inner roofs of the vast galleries on these pillars, are painted with the fun, moon, and stars, expressing their different motions, with hieroglyphics, known but to some few of the chief elders or rulers. The outfides of all

are doubly gilt, as is the dome, or grand concave on the top, open in the middle to the fky. In the middle of this concave is a golden fun, hanging in the void, and supported by golden lines or rods from the edges of the dome, the artificial fun looks down, as if it were shining on a globe or earth, erected on a pedestal altar-wife opposite to the fun, according to the fituation of their climate to that glorious planet; in which globe or earth are inclosed the urns of their deceased ancestors. On the inside of the pillars are the feats of the grandees or elders, to hold their councils, which are all public. Opposite to the twelve great streets, are so many entrances into the temple, with as many magnificent ffair-cases between the entrances, to go into the galleries or places where they keep the registers of their laws, &c. with gilt balustrades looking down into the temple. On the pedestals of all the pillars were engraven hieroglyphics and characters, known to none but the five. chief pophars, and communicated under the greatest fecrecy to the fuccessor of any one of them in case of death, loss of fenses, and the like. I presume, the grand fecrets, and arcana of state, and, it may be, of their religion, arts and sciences, are contained therein. The most inproper decorations of the temple, in my opinion, are the flutings of the pillars, which rather look too finical for the august and majestic simplicity affected my these people in other respects.

The fronts of the houses round the grand place are all concave, or segments of circles, except where the great streets meet, which are twelve in number according to the twelve signs of the zodiac, pointing to the temple in strait lines like rays to the centre. This vast round is fet with double rows and circles of stately cedars before the houses, at an exact distance, as are all the streets on each side, like so many beautiful avenues, which produces a most

delightful

delightful effect to the eye, as well as conveniency of shade. The cross streets are so many parallel circles round the grand place and temple, as the centre, making greater circles as the town enlarges itfelf. They build always circular-ways till the circle is complete; then another, and so on. All the streets, as I faid, both straight and circular are planted with double rows of cedars. The middle of the areas between the cuttings of the streets, are left for gardens and other conveniencies, enlarging themfelves as they proceed from the centre or grand place. At every cutting of the streets, is a leffer circular space set round with trees, adorned with fountains, or statues of famous men; that, in effect, the whole town is like a prodigious garden, distinguished with temples, pavilions, avenues, and circles of greens; so that it is difficult to give your reverences a just idea of the beauty of it. I forgot to tell your reverences, that the twelve great streets open themfelves as they lenghten, like the radii of a wheel, fo that at the first coming into the town, you have the prospect of the temple and grand place directly before you; and from the temple a direct view of one of the finest avenues and countries in the world. Their principal towns are all built after this form. After they have taken a plan of the place, they first build a temple; then leave the great area or circular market place, round which they build a circle of houses, and add others as they increase, according to the foregoing description; ridiculing and contemning other countries, whose towns are generally built in a confused number of houses and streets, without any regular figure. In all the spaces or cuttings of the streets, are public fountains brought down by pipes from a mountain a confiderable diftance off the town; or, as I said before, statues of great men holding something in their hands to declare their merit; which having no wars, is taken either

either from the invention of arts and sciences, or fome memorable action done by them for the improvement and good of their country. Thefe they look upon as more laudable motives, and greater fpurs to glory, than all the trophies erected by other nations for destroying their own species. Their houses are built all alike, and low, as I observed before, on account of florms and hurricanes, to which the country is subject; they are all exactly of a height, flat roofed, with artificial gardens on the top of each (6) full of flowers and aromatic shrubs; so that when you look from any eminence down into the ftreets, you fee all the circles and avenues like another world under you; and if on the level, along the tops of the houses, you are charmed with the prospect of ten thousand different gardens meeting your fight wherever you turn; infomuch, that I believe the whole world befides cannot afford fuch a prospect. There are a great many other beauties and conveniencies, according to the genius of the people; which were I to mention them, would make up a whole volume. I only fay, that the riches of the country are immense, which in some measure are all in common, as I shall shew when I come to the nature of their government. The people are the most ingenious and industrious in the world; the governors aiming at nothing but the grandeur and good of the public, having all the affluence the heart of man can defire, in a place where there has been no war for near three thousand years; there being indeed no enemies but the inhospitable fands around them, and they all confider themselves as brothers of the fame stock, and living under one common father; fo that it is not fo much to be wondered at, if they are arrived at that grandeur and magnificence as persons in our world can scarce believe or conceive.

Remarks of Signor Rhedi.

(1) Extremely mysterious in all they do, &c.] The ancient Egyptians were so mysterious, particularly in their religious ceremonies, and arcana of government, that in all probability the ancient fables, which very sew yet understand rightly, had their rise from them; tho' the learned Bochart, in his Phaleg, derives them chiefly from the Canaanites, who dispersing themicives all over the world, when they fled from Joshua, imposed upon the credulous Greeks, by the different significations of the same words in their languages. It is observable by the bye, that the most ancient languages, as the Hebrew, with its different dialects, of which the Cananean or Phænician language was one, the Chinese language, &c. had a great many significations for the same word, either from the plain simplicity or poverty of the ancient languages, or more probably from an affected mysteriousness in all they did.

(2) To fignify their respect to their deceased ancestors, &e.] See the remarks before on that head, and the accounts of the worship of the Chinese, who were originally Egyptians in the disputes between the Dominicans and Jesuits, where the latter maintained the idolatrous ceremonies and offerings made to their deceased ancestors, to imply nothing but a natural and civil respect. The Dominicans, on the contrary, very justly held them to be idolatry, as they were judged to be, and condenned

as fuch by Clement XI.

(3) Called No-om in their facred language, & c.] Jelephus against Appion distinguishes two languages of the ancient Egyptians, the one facred, the other common. Their facred language was fult

of mysteries, perhaps like the cabala of the Jews.

(4) According to the number of the days of the year.] Our autronicems to be a little out in this place; for it is certain, the ancient Egyptians did not make their year to confit of so many days, unless you will say, that these people being very great ai-

tronomers, were more exact in their observations.

(5) The pillars were of the Corinthian order, &c.] It is generally supposed, that the different orders of pillars, as the Doric, the Ionic, Corinthian, &c. came first from the Greeks, as their appellations being Greek, would make us believe; but the famous and ancient palace of Persepolis, notwithstanding its Greek name, where there were hieroglyphics and inscriptions in characters none could understand, with other reasons, shew that the invention came from Egypt, or from the ancient Chaldeans, or rather from Sett, Noals, and the ancient Hebrews. It is likewise very observable, that the invention of arts and sciences came from

the east, and can be traced no higher than Noah's stood; unless you will allow the sables of Seth, alledged by the learned Josephur in his antiquities quoted above. All which is a very natural confirmation of the account given by Moses, against our mo-

dern fceptics.

(6) Artificial gardens, &c.] The ancient Babylonians had artificial gardens, or horti penfiles, on the teps of their houses, as early as the great Semiramis; the Herodotus derives their invention from a later Bobylonian queen, who being a Mede by nation, and loving woods, and not being permitted to go out of the palace, had those artificial gardens made to diver her.

Continuation of the Memoirs.

WHEN the ceremonies for the reception of the urns were over, religious ceremonies with these people always taking place of the civil, (1) they proceeded to the inauguration of the pophar regent, which was performed with no other ceremony, for reasons I shall tell your reverences afterwards, but placing him in a chair of state with his face towards the east, on the top of the highest hill in the nome, to shew that he was to inspect, or overlook all, looking towards the temple of the fun, which flood, directly eastward of him, to put him in mind that he was to take care of the religion of his ancestors in the first place. When he was thus placed, three hundred and fixty five of the chief of the nome, as reprefentatives of all the reft, came up to him, and making a respectful bow, faid, "eli tophar," which is as much as to fay, hail father of our nation; and he embracing them, as a father does his children, an-Iwered them with, "cali benim," that is, my dear shildren. As many of the women did the fame.-

This was all the homage they paid him, which was efteemed fo facred as never to be violated. All the diffinction of his habit was one great fun on his breaft, much bigger than any of the reft. The precious ftones alfo, which were fet in the white fillet binding his forehead, were larger than ordinary, as were those of the cross circles over his head, terminated on the fummit with a large tust of gold fringe, and a thin plate of gold in the shape of the fun, fastened to the top of it horizontally; all of them, both men and women, wore those fillet-crowns with a tust of gold, but no sun on the top, except

the pophar.

As foon as the ceremonies and rejoicings were over, which were performed in tents at the public expense, he was conducted with the chearful acclamations of the people, and the found of mufical instruments, to a most magnificent tent in the front of the whole camp facing the east, which is looked upon as the most honorable, as first seeing the rifing fun; and fo on by eafy journies, till he came to the chief town of that nome. The reason why these ceremonies were performed in the different nomes, was to shew that they all depended on him, and because the empire was so very populous, it was impossible they could meet at one place. I can't express the caresses I received from them, especially when they found I was descended from the same race by the mother's fide, and fo nearly related to the pophar. Whenever I came first into their company, they all embraced me, men and women; with the most endearing tenderness; the young beautiful women did the fame, calling me brother, and catching me in their arms with fuch an innocent affurance, as if I had been their real brother loft and found again. I can't fay but some of them seemed to have a fondness for me that seemed to be of another fort, and which afterwards gave me a great M deal

deal of trouble, but I imputed it to the nature of the lex, who are unaccountably more fond of strangers, whom they know nothing of, than of persons of much greater merit, who converse with them every day. Whether it proceeds from the want of a fufficient folidity in their judgment, or from a levity and fickleness in their nature, or from the spirit of contradiction, which makes them fond of what they mostly should avoid; or thinking that strangers are not acquainted with their defects, or in fine, are more likely to keep their counfel; be that as it will their mutual jealousies gave me much uneafiness afterwards. But to fay a word or two more of the nature of the people before I proceed in my relation; as I told your reverences, they are the handfomest race of people, I believe, nature ever produced, with this only difference, which fome may think a defect, that they are all too much like one another; but, if it be a defect, it proceeds from a very laudable cause; that is, from their springing from one family, without any mixture of different nations in their blood; (2) they have neither wars nor traffic with other people, to adulterate their race, for which reason they know nothing of the vices fuch a commerce often brings along with it.-Their eyes are fomething too small, but not fo little as those of the Chinese; their hair is generally black, and inclined to be a little cropped or frizzled, (3) and their complexion brown; but their features are the most exact and regular imaginable; and in the mountainous parts towards the line, where the air is cooler, they are rather fairer than our Italians; (4) the men are univerfally well shaped, tall and flender, except thro' fome accidental deformity, which is very rare; but the women, who keep themfelves much within doors, are the most beautiful creatures, and the fineft shaped in the world, except, as I faid, being too much alike. There is fuch an innocent fweetness in their beauty, and such a native modesty in their countenance, as can't be described. A bold forwardness in a woman, is what they dislike; and to give them their due, even the women are the most chaste I ever knew, which is partly owing to the early and provident care of their governors. But, as I design to make a separate article of the education of their young people, I shall

fay no more at prefent on that head.

The vifitations which we made to carry the urns, gave me an opportunity of feeing the greatest part of their country as foon as I came there; tho' the pophar with a lefs retinue, and with whom I always was, vifited them more particularly afterwards.-The country is generally more hilly than plain, and in some parts even mountainous; there are, as I faid, vast ridges of mountains, which run feveral hundred miles, either under, or parallel to the equator. These are very cold, and contribute very much to render the climate more temperate than might otherwise be expected, both by refrigerating the air with cooling breezes, which are wafted from thence over the rest of the country, and by supplying the plains with innumerable rivers running both north and fouth, but chiefly towards the north. (5) Thefe hills, and the great woods they are generally covered with, are the occasion of the country's being subject to rains, (6) there are vast forests and places which they cut down and destroy as they want room. leaving leffer groves for beauty and variety, as well as use and conveniency. The rains and hilliness of the country make travelling a little incommodious; but then they afford numberlets springs and rivulets, with fuch delicious vales, that adding this to the honesty and innocence of the inhabitants, one would think it a perpetual paradife. The foil is so prodigiously fertile, not only in different forts of grain and rice, with a fort of wheat much larger M 2 and

and richer in flower than any Indian wheat I ever faw; but particularly in an inexhaustible variety of fruits, legumes, and eatable herbs of fuch nourishing juice, and delicious tafte, that to provide fruit for fuch numbers of people is the least of their care. -One would think the curfe of Adam had scarce reached that part of the world; or that providence had proportioned the fertility of the country to the innocence of the inhabitants; not but the industry and ingenuity of the people, joined with their perpetual peace and rest from external and almost internal broils, contribute very much to their riches and fertility. Their villages being most of them built on the rivulets, for manufactures and trades, are not to be numbered. Their hills are full of metallic mines of all forts, with materials fufficient to work them; filver is the fearcest, and gold almost the most plentiful; it comes out oftentimes in great lumps from the mineral rocks, as if it wept out from beetween the joints, and afterwards by the natural heat of the earth, or other unknown causes. This gold is more ductile, easier to work, and better for all uses, than that which is drawn from the ore.-Their inventions for arts, and all manner for (I won't fay purposes) even the magnificence of life, are altonishing. When I spoke of their fruits, I should have mentioned a small fort of a grape that grows there naturally, of which they make a wine, sharp at first, but which will keep a great many years, mellowing and improving as it is kept; but the choicest grapes, which are chiefly for drying, are cultivated among them, tho' a very little pains doth it. Their wines are more cordial that inebriating; but a fmaller fort diluted with water makes their constant drink .- I don't remember I ever faw any horned beafts in the country, except goats of a very large fize, which ferve them for milk, tho' it is rarather too rich: deer there are innumerable, of

more

more different kinds than are in Europe. There is a little beaft feemingly of a species between a roe and a sheep, whose siesh is the most nourishing and delicious that can be tasted; these make a dish in all their feasts, and are chiefly reserved for that end. Their fowl, both wild and tame, make the greatest part of their food; as to steff-meat, they don't eat much, it being, as they think, too gross food.—The rivers and lakes are stored with vast quantities of most exquisite sish, particularly a golden trout, whose belly is of a bright scarlet colour, as delectable to the palate as to the eye. They suppose sish to be more nourishing and easier of digestion than steff, for which reason they eat much more of it; but having no rivers that run into the

fea, they want all of that kind:

Their horses, as I observed before, are but small, but full of mettle and life, and extremely fwift; they have a wild as larger than the horse, of all the colours of the rainbow, very strong, and profitable for burden and drudgery; but their great carriages are drawn by elks; the dromedaries are for travelling over the fands. The rivers, at least in the plain and low countries, are cut into canals, by which they carry most of their provision and effects all over the country. This is only a fmall sketch of the nature of the country, because I know these matters don't fall under the cognizance of your reverences fo much as the account of their religion, morals, customs, laws, and government; yet I must say that for riches, plenty of all delicacies of life, manufactories, inventions of arts, and every thing that conduces to make this mortal state as happy as is possible, no country in the known world can parallel it; tho' there are fome inconveniencies, as your reverences will obferve as I go on with my relation.

Remarks of Signor Rhedi.

(1) Religious ceremonies always taking place of the civil, &c.] The most polite nations of antiquity, even among the heathens, gave the preference to religion, before all other considerations; as for the christian religion, tho' of late, persons of some wit, little judgment, and no morals, call it in question, it is well known, men become more men as they become christians. The light of saith brought in learning, politeness, humanity, justice, and equity, instead of that ignorance, and a brutal barbarity, that overspread the face of the earth; and the want of it will lead us in time into the same enormities which religion has taught us to forsake; on which account it is the part of all wife governments.

to countenance and preserve religion.

(2) Without any mixture of different nations in their blood.] Tacitus says much the same of the Germans, ipse earum opinionibus accedo, qui Germania populos nullis aliarum nationum connubiis infectos, proprium & sinceram & tanquam sui similem gentem extitise arbitrantur.* I agree, says he, with their opinion, who thinking the people of Germany so peculiarly like one another, because they have not been corrupted by marriages with other nations. They were noted in Augustuse time to have blue eyes, as most of the native Germans have at this day. I remember I saw a review of a German regiment in the city of Milan, where almost every one of the common soldiers had blue eyes. No wonder therefore, if these Africans our author speaks of, should be so like one another.

(3) Frizzled bair, &c.] The ancient Egyptians, according to

Herodotus and Bochart, were fo.

(4) Fairer than our Italians, &c.] Tho' our Italians are fomething more fwarthy than the northern Tramontani, yet our ladies keeping much in the house from their childhood, have very fire kins, and excel all others for delicacy of features.

(5) But chiefly towards the north, &c.] It is remarkable, that most springs rie from the north side of the hills, and more rivers run northward than southward, at least on this side of the line, tho' the observation does not always hold; the reason may be, for that there are more mists and dews hanging on the north side, because the sun dries up the mositure on the south side of the mountains, more than on the north; tho' perhaps all springs don't rise from rain and mists, &c. yet most do.

(6) It is well known to the naturalists, that great woods and hills collect clouds and vapours, and consequently cause it to

rain more there than in other places.

* Tacitus de moribus Germanorum.

I I fancy Signor Rhedi never faw our English beauties.

Continuation of the Memoirs.

BEFORE I come to the remaining occurrences of my own life, in which nothing very extraordinary happened till I came away, unlefs I reckon the extraordinary happinefs I was placed in, as to all things of this life, in one of the most delicious regions of the universe, married to the regent's daughter whose picture is there before you, and the deplorable loss of her with my only remaining fon, (here he could not refrain from weeping for some time) as well as the present state to which I am reduced; tho' I must own I have received more favourable treatment than could be well expected. I shall give your reverences a succinct account of their religion, laws, and customs, which are almost as far out of the common way of thinking of the rest of the world, as their country

OF THEIR RELIGION.

THE religion of these people is really idolatry in the main; tho' as simple and natural as possible for heathens. They indeed will not acknowledge themselves to be heathens in the sense we take the word; that is, worshipping of salse gods, (1) for they have an abhorrence of idolatry in words as well as the Chinese, but are idolaters in effect, worshiping the material sun, and paying those superstitious rites to their deceased ancestors; of which part of

their religion your reverences have had a full account already. These people however acknowledge one fupreme God, maker of all things, whom they call El,* or the most high of all. This, they say, natural reason teaches them from an argument, tho' goodin itself, yet formed after a different way of arguing from other people. They fay all their own wildom, or that of all the wifeft men in the world put together, could never form this glorious world in all its causes and effects, so justly adapted to its respective ends, as it is with respect to every individual species. Therefore the author of it must be a being infinitely wifer than all intellectual beings. As for the notion of any thing producing itself without a prior cause, they laugh at it, and ask, why we don't fee fuch effects produced without a cause. Hence they hold only one independent cause, and that there must be one, or nothing could ever be produced. Tho' they make a god of the fun, they don't fay he is independent as to his own being; but that he received it from this El. Some of the wifer: fort, when I argued with them, feemed to acknowledge the fun to be a material being created by God: but others think him to be a fort of vicegerent, by whom the El performs every thing as the chief in-Arumental cause of all productions. This is the reason that they address all their prayers to the sun, tho' they allow all power is to be referred originally to the El. The men look upon the moon to be a material being dependent on the fun; but the women feem to make a goddefs of her, by reason of the influence she has over that fex; and foolishly think, fhe brings forth every month when she is at the full, and that the stars are her's and the fun's children.

^{*} The old Arabians by Al or perhaps El, mean fomething very grand or high, as Al Cair for Grand Cair; alchymy, for the highest chymistry, &c. I wonder Signer Rhedi took no notice of this in his remarks,

children. They all of them, both men and women, rest satisfied in their belief, without any disputes or studied notions about a being so infinitely above them, thinking it much better to adore him in the inscrutability of his effence, in an humble silence, than to be disputing about what they cannot comprehend; all their search is employed in second causes, and the knowledge of nature as far as it may be useful to men.

INQUSITOR.—I hope you don't deny but that fome men may have wrong notions of the deity in which they ought to be fet right by wifer and more learned men than themselves; by consequence all searches and disputes about the being and nature of God are not to be condemned.

GAUDENTIO .- No, may it please your reverences, for I prefume you only understand me now as representing other peoples' opinions, not my own, which is entirely conformable to what the catholic church teacher. I often told the pophar, to whom I could fpeak my mind with all the freedom in the world, that as no mortal man could pretend to tell what belonged to the incomprehenfibility of God's effence, yet our reason obliging us to believe his being, it was necessary by the same reason that we should be instructed by himself, or some lawgiver immediately commissioned by him, lest we should err in fo material a point. This lawgiver we christians believe he did fend, by giving us his only fon, who was capable of instructing us in what belonged to the eternal God-Head; that he did not only give us the justest notions we could possibly have, but confirmed the truth of what he faid with fuch figns and wonders, as none but one fent from God could perform.

INQUISITOR-Go on.

GAUDENTIO—When I said, they address all their prayers and most of the external actions of their worship

worship to the fun, it is on account of their believing him to be the physical cause of the production of all things by his natural influence; which, tho the wifer fort of them, when you came to reason more closely, will grant to be derived from the El. and some of them will own him to be a mere material being, moved by a prior cause, yet the generality of them don't reflect on this; but are really guilty of idolatry in worshiping a mere creature. Nevertheless, as to the moral effects of the universe. or the free actions of men with respect to equity, justice, goodness, uprightness, and the like, which they allow to be properly the duty of rational creatures, and of much greater consequence than the phyfical part of the world; this I fay, they all refer to the supreme being, whose will it is, they should' be merciful, good, just, and equitable to all, agreeably to the just notions of the all-wife author of their existence, whose supreme reason being incapable of any irregular bias, ought to be the rule of his creatures that depend on him, and are in fome meafure partakers of his perfections. They confirm this notion by a very proper comparison; that, as for example, to act contrary to the laws of nature in physical productions, is to produce monstrous births, &c. fo to act contrary to the ideas of the fupreme reason in moral cases, must be a great deformity in his fight. I own I was charmed with this natural way of reasoning, and asked them further, whether they believed the fupreme being troubled himself about the moral part of the world, or the free actions of men? They seemed surprised at the question, and asked me, whether I thought it was possible he should leave the noblest part out of his care, when he took the pains (that was their expression) to create the least insect according to the most exact rules of art and knowledge, beyond all that the art of man can come up to. I asked them-

again, what were the rules, which it was his will that free agents, fuch as man, for instance, should follow in the direction of their lives? They told me reason, justice, and equity, in imitation of the fupreme reason in him; for, faid they, can you think the supreme being can approve of the enormous actions committed by men; or that any vile practices can be according to the just ideas of his reason; if not, they must be contrary to the best light of reafon, not only in God but man, and therefore liable to be punished by the just governor of all. I submit these notions to your reverences better judgment, but I thought them very extraordinary for perfors who had nothing but the light of nature to direct them. It is pity but they had been as right in their more remote inferences as they were in these principles. The fum therefore of the theoretical part of their religion, is first, that the El is the fupreme, intellectual, rational, and most noble of all beings; that it is the duty of all intellectual beings to imitate the just laws of reason in him, otherwise they depart from the supreme rules of all their actions, fince what is contrary to the most perfect reafon in God, must be contrary to our own, and by consequence of a deformity highly blameable in his fight; all their prayers and whatever they ask of this supreme being is, that they may be just and good as he is. Secondly, that the fun is the chief, at least instrumetal cause of their bodies, and all other physical effects. Your reverences know better than I can inform you, that this is wrong. To him they address their prayers for the preservation of their lives, the fruits of the earth, &c. Thirdly, that their parents are the more immediate instrumental cause of their natural being, which they derive partly from the El, and partly from the fun; and they reverence them the more on this account, as being the vicegerents of both, and believe them

part, and confequently able and ready to affift them according to the respect they shew them by reverencing their tombs and honoring their memories. The upon a nicer examination I found, that the superstitious worship they pay their deceased ancestors, was as much a politic as a religious institution, because their government being patriarchal, this inviolable respect they shew to their parents makes them obey their elders or governors, not only with the most dutiful observance, but even with a filial

love and alacrity.

There are some other points of less consequence, and reduceable to these three heads, which your reverences will observe in the course of my relation. As for the immortality of the foul, rewards and punishments in another life, they believe both, tho' they have an odd way of explaining them. They suppose, without any hesitation, that the soul is a being independent of matter, as to its essence, having faculties of thinking, willing, and chufing, which mere matter, let it be fpun ever fo fine, and actuated by the quickest and the most subtle motion, can never be capable of; but their notion of pre-existence with the El, before they were fent into bodies, is very confused. The rewards and puwishments in the next life, they believe will chiefly confift in this: that in proportion as their actions have been conformable to the just ideas of the supreme being in this life, partaking still more and more of his infinite wisdom, so their souls will approach still nearer to the beautiful intelligence of their divine model in the next. But if their actions in this life have been confiftent with the supreme reason in God, they shall be permitted to go on for ever in that inconfishency and disagreement, till they become fo monstrously wicked and enormous, as to become abominable even to themselves. Of

OF THEIR OPINION CONCERNING THE TRANSMIGRATION OF SOULS,

AND THE SCIENCE OF PHYSIOGNOMY.

I FOUND the wifest of them held the metempfychosis, or the transmigration of souls, (1) not as a punishment in the next life, as some of the ancient heathen philosophers did, but as a punishment in this; the chief punishment in the next was explained above. This transmigration of souls is quite different from the received notion of the word, inflead of believing as the ancients did, that the fouls of wicked and voluptuous men after their deaths. transmigrated into beasts according to the similitude of their vicious inclinations, till passing thro' one animal into another, they were permitted to commence men again; I fay, these people, instead of believing this, hold a metempfychofis of quite a different nature; not that the fouls of men enter into brutes, but that the fouls of brutes enter into the bodies of men even in this life. They fay for example, that the bodies of men and women are fuch delicate habitations, that the fouls of brutes are perpetually envying them, and contriving to get into them; that unless the divine light of reason be perpetually attended to, these brutal fouls steal in upon them, and chain up the rational foul, fo that it shall not be able to govern the body, unless it be to carry on the defigns of the brutal foul, or at best, only make some faint efforts to get out of its flavery. I took it at first, that this system was merely allegorical, to shew the similitude between the passions of

men when not directed by reason, and those of brutes. But upon examination, I found it was their opinion, that this transmigration did really happen, infomuch, that in my last journey with the pophar into Egypt, when he faw the turks, or other strange nations, nay, feveral Armenian and European chriftians, he would fay to me in his own language, there goes a hog, there goes a lion, a wolfe, a fox, a dog. and the like; that is, they believe the body of a voluptuous man is poffessed by the foul of a hog, a luftful man by that of a goat, a treacherous man by that of a fox, a tyrannical man by that of a wolfe, and so of the rest. This belief is instilled into them fo early, and with fo much care, that it is of very great benefit to keep them within the bounds of reason. If a young man finds himself inclined to any of these passions, he addresses himself immediately to fome person whom he thinks of superior wisdom, who affures him that the soul of some certain brute is endeavouring to furprise and captivate his rational foul, and take possession of its place. This makes them to be always watchful, and upon their guard against their own passions, not to be furprised by such a merciles enemy. Their present remedy is to look stedfastly at the divine light that shines within them, and compare it with its original, till by the force of its rays they drive away those brutal fouls, which as foon as fully discovered in their treacherous attacks (for they come on, fay they, by flealth, not daring to attack that divine light directly) are eafily repulsed before they have obtained possession, tho' it costs a great deal of pains to dislodge them, when once they are got in. The fear of being abandoned to the flavery of these brutal fouls is fo deeply imprinted in them from their infancy, that they impute the temperance and regularity of their lives, and think it in a great measure owing to this doctrine; the same notions

hold with their women, which their mothers and governesses instill into them, as the wise men do with the men, only they belive the brutal souls that enter into women are of a different species from those that enter into men. They say for instance, that of a camelion, makes them salse and inconstant; that of a peacock, coquettish and vain; that of a tigress, cruel and ill-natured, and so on of the rest.

(2) They add another difference between men and women, that when these brutal souls are entered into them, they are much harder to be driven out from them, than from the men, besides that these brutal souls will lurk undiscovered in women a great while, and are often scarce discernable till the age of sive and twenty or thirty; whereas in most men it dis-

covers itself prefently after its entrance.

It was on account of this doctrine, as I found by repeated observations, that they were so addicted to the fludy of phyfiognomy, laying down rules to know by the countenance, the lines of the face, and unguarded looks of men, whether the brutal foul has got possession or not, in order to apply proper remedies. This science, however uncertain and doubtful among christians, (who have greater affistance of grace and virtue to refift their passions, those treacherous invaders) is brought to greater perfection and certitude, than one would imagine among fuch of these people who having no fuch helps, will take little care to cultivate and moderate their vicious inclinations, unless they are apprifed and forewarned of the danger. Therefore their wife men, whenever they come in company of the younger fort, consider attentively with themselves all the lineaments of the countenance, complexions, motions, habit of body, constitution, tone of the voice, make and turn of the face, nofe, ears, &c. but particularly they observe the structure and glances of the eye, with innumerable figns proceeding from it, by N 2 which

which they pretend to discover those passions; I fay, they pretend to know by these what brutal foul lays fiege to the rational foul, or whether it has already taken possession of its post. If they are strangers, they prudently take care to avoid their company, or at least are on their guard not to have any dealings with them in matters obnoxious to the brutal foul they think them poffessed by. But if the person attacked by these brutal spirits are of their own nation, they immediately forewarn fuch to be on their guard, by which, and the dread they have entertained from their youth of these brutal enemies, they are kept in fuch order, that, as I faid, I never faw fuch moral people in my life; the worst is, they are extremely inclined to be proud, and have too great a value for themselves, despising in their hearts all other nations, as if they were nothing but brutes in human shape. (3) However, their wise men take as much care as possible to correct this fault, as far as the ignorance of the laws of grace will allow. he putting them often in mind of the

miseries and infirmities of human lite, which being real evils, must be in punishment of some fault; that the most perfect are liable to death, which makes no distinction between them and the rest of the world. Besides that, humility, and a commiseration for the desects of others, is one of the rays of the divine light that is to guide them. From such documents and instructions of the wifer fort, though they do not care to have any correspondence with other people, seeing them so possesses with those brutal souls, yet they are a most courteous and compassionate people in all their behaviour.

Remarks of Signor Rhedi.

(1) They held the meterspsychofis, or transmigration of sculs.] This opinion was very ancient, and came originally from Egypt, where

where Pythagoras learned it; though perhaps not liking this way of employing it, he altered it quite from what these men held, which is the less irrational of the two. Though with Signor Gaudentio's leave, I can never believe, these wise men really held that opinion, but only understood it allegorically; I must own at the same time, some of the ancients did hold the other metempsychosis.

(2) That of a tygress made them so cruel, &c.] This notion of the transmigration of the fouls of brutes into men and women in this life, particularly into the latter, was not unknown to the ancients, though explained something after a different way: witness a remaining fragment of Simonides, a very ancient Greek

poet, to that effect.

(3) Brutes in human shape, &c.] The Chinese, whom I have proved to be descended from the first Egyptians, are subject to the like pride and contempt of other people; saying, that all other nations have but one eye, whereas nature has given them two; signifying thereby, how much wifer they think themselves than other men.

Continuation of the Memoirs.

OF THEIR LAWS AND CUSTOMS.

OVER and above what has been faid already of the nature and customs of these people, their laws are very sew in number; but then they are prodigiously exact in the observance of them. I have often heard the pophar make very severe reslections, contrary to his custom, on the lawyers of other countries who make laws upon laws, and add precepts upon precepts, till the endless number of them

makes the fundamental part to be forgotten; leaving nothing but a confused heap of explanations, which may cause ignorant people to doubt, whether there is any thing in earnest meant by the laws or not. "If I forbid my son," says he, "to do any wrong to any one, what need is there of reckoning up all the particulars by which a person may be erronged? Shew but the fact on both sides, any man of sense and equity can tell if there be anywrong done or not; for if you multiply an infinity of circumstances, it will be much more difficult to decide what is right or what is wrong, than if you precisely and absolutely forbid any injury whatso-

It is almost incredible with what nicety and equity their judges determine those few disputes, they have among them, in a few minutes. To weigh the merits of the cause by the weight of the purse, would be counted by them one of the greatest enormities. There are no courts for disputes of this nature; all is done by laying the case before their public assemblies, or before any one or two prudent and just men, and the affair is finally decided at once. All the law meum and tuum among them is, thou shalt do no wrong to any one, without entering into any further nicetics. Such as explanatory suppositions, say they, oftner shew people how they may ingeniously contrive to do an injury than how to avoid it.

Their laws therefore are nothing but the first principles of natural justice, judged and explained by the elders in the public hearing of all who have a mind to come in, as the facts are brought into

dispute.

The worship of the Deity, and that excessive and even superstitious reverence they pay to their parents both alive and dead, is so carefully inculcated into them from their infancy, that there is no need of

any written law to enforce it. They look on a man to be possessed with some brutal soul who should pretend to call in question, or neglect this duty.

There is a positive law among them, not to shed human blood voluntarily. (1) They carry this fundamental law of nature to fuch a height, that they never put any one to death even for murder, which very rarely happens; that is, once in feveral ages. -If it appears that a person has really murdered another, a thing they think almost impossible, the person convicted is shut up from all commerce of men, with provisions to keep him alive as long as nature allows. After his death the fact is proclaimed, as it was when they shut him up, over all the nomes. His name is blotted out of their genealogies; then his dead body is mangled just in the fame manner as he killed the innocent, and afterwards burnt to ashes, which are carried up to the highest part of the deferts, and then toffed up intothe air, to be carried away by the winds blowing from their own country; nor is he ever more to be reckoned as one of their race; and there is a general mourning observed throughout the kingdom for nine days.

There is also an express law against adultery and whoredom, which are likewise punished after death. If persons are caught in adultery, they are shut up apart till death; then they are exposed naked as they were surprised, and the body of the woman treated after the most ignominious manner for three days; after which they are burnt, and their ashes dispersed as before. (2) Whoredom is only punished in the man, by chaining him to a he-goat, and the woman to a falt-bitch, and leading them thus round the nome. All in the respective nome, men and women, are to be present at the more signal punishments; and parents are obliged to explain to their children the wickedness and horror of the

crimes,

crime, for a warning for the future. I forgot to tell your reverences, that if the woman brings forth by adultery, the child is preferved till able to be carried with them when they go into Egypt, and there given to fome stranger, with ample provifions for its maintenance, but never to be heard of

more. (3)

There is also one particular I should have mentioned, relative to injustice. If, for example, the elders find there has been any considerable injustice done, the criminal is obliged to restore nine times the value. If any one be convicted to have imposed upon the judges, he is to be fent out to the skirts of the country to live by himself, for a time proportionable to his guilt, with a mark on his forehead, for all persons to avoid him, less the should instill his principles into others. All other matters are regulated rather by custom than by laws, which will be seen when I come to the form of their government, and other particular institutions.

Remarks of Signor Rhedi.

(1) Against fielding of blood, & e.] These people descending from Misraim, who might know the patriarch Noah, and might have learnt by tradition the punishment of Cain for the murder of his brother Abel, carried that opinion to an excess. These people, be they who they will, or not be at all, I can't but observe, how inexcusable the wickedness of men was from the beginning, without blaming God, as some libertines do, for leav-

ing them in ignorance.

The wicked Ham, or Cham, was in the ark with Noah, and lived many years before the deluge, (the truth of which is attefted by ancient history as well as by scripture and faith) and faw the dreadful punishment inflicted on the world for fin; could not he have learnt godliness and the reward for it, of his father Noah? Could not Ham have taught his own children, they theirs, and so on? But they corrupted their own ways, and thereby shewed the necessity of the law of grace and revelation.

(2) See

(2) See the bishop of Meaux's universal history concerning the Egyptians, part 3. and of their punishments after death.

(3) And never heard of more, Sc.] With our author's leave, this is not such a just and compassionate part, to turn innocent children out among people whose customs they had such a horror of, only for their parents saults: for though the maxim be good, "ieware a breed," yet the care they took of their youth, and the moral instruction they gave them, might make them abhore the crimes of their parents.

Continuation of the Memoirs.

OF THEIR FORM OF GOVERNMENT.

THEIR form of government, as I had the honor to acquaint your reverences before, is patriarchal, which they preferve inviolably, as being the most tenacious people in the world of their primitive institutions. But the order of the succession is extremely particular, to keep up the equality of brotherhood and dignity as exact as they can. Your reverences, I presume, remember that they all sprung from one family, (and lived as such when they were driven out of Egypt) the head of which was priest of the sun. This government they had observed ever since Misraim took possession of that land for his habitation. But when they were secured from all the world in the first vale, as was mentioned before.

fore, they established that form of government after a particular manner. The first pophar fettling in that vale with his five fons and as many daughters with their husbands, governed them during life as father or patriarch of them all. Their prodigious veneration for their parents and separation from all other people, render this form infinitely more practicable than can be well imagined. As they were children of one man, the interest of the whole was the interest of every particular. All the nation of the first transmigration were children, grand children, or great grand children of the good old man who conducted them thither. Having no wars or voyages at fea, nor commerce with the diffempers, as well as vices of other nations, who generally differ in their way of living as well as their climate: having nothing of this, I fay, to destroy their people, they not only increased prodigiously, without plurality of wives, but by that and their almost primitive way of living; they preferved their lives to a great old age, most of them living above a hundred years, and some of them above a hundred and fifty. The first pophar, say their memoirs, lived till a hundred and fifty five, and his eldest son, his successor, being more robust than himself, to a hundred and fixty. Prefently after his establishment in the first vale, he divided his small dominions into five nomes, or governments, under his five fons, as was observed before, all were to be subordinate to the eldest; but it was only a patriarchal fubordination, relating to the whole. The other governors, and indeed all fathers of families were entire ministers of the laws in their respective families; but these last were liable to the inspection of the more immediate superiors, and all to that of the grand pophar, affifted with fuch anumber of counfellors as were established afterwards. To give your reverences a more distinct idea of his wonderful government, it will come much to the same, whether we descend from the chief pophar to every respective family, or from these upwards. The particularities of the fuccession I shall confider afterwards. However, it will be easier feen if we take them when their numbers were not fo great, at the first beginning of their establishment. The pophar then having diftinguished the bounds of every nome, I mean in their first transmigration, each fon took poffession of it for himfelf and posterity. While each son's children were unmarried, they continued under the government of their father, who made use of as much land as was fufficient for the conveniencies and pleasures, as well as necessaries of life. But as soon as any son was married, or at least when he could be called a father. of a family, the father, with confent of the pophar, allotted him likewise a sufficient quantity for the fame end; fo they spread and enlarged themselves as it were from the centre to a farther extent, much in the same manner as they build their towns, till they had occupied the whole nome. Here you will fay, these people must in process of time encrease to an infinitum, without lands fufficient to maintain them. This was really the case in the first plantation, which was so entirely occupied by them, that if the famous pophar who brought them into the vast continent they now enjoy, had not made that glorious discovery with the danger of his life, they must have returned into Egypt, or eat up one another; but where they are at present, they have room enough, notwithstanding their numbers, for several ages. However, I often represented to the pophar, that it must come to that at last; the thought made. him uneasy at first, and at length put him on a further discovery, as your reverences will see in the sequel. But fuch vast numbers of them betaking themselves to arts and manufactures, and the country being fo prodigiously fertile, there does not ap-

pear any great difficulty in that respect. Of all arts they look upon agriculture as the first in dignity, next to the liberal sciences, since that nourishes all the rest; but it comes so easily, and the fruits and legumes are so rich and delicious, that they have little more trouble than to gather them, besides having two fummers and two springs, each different season produces its peculiar fruits. turn to the idea of their government: each father of a family governs all his descendants, married or unmarried, as long as he lives. If his fons are fathers, they have a subordinate power under him; if he dies before he comes to fuch an age, the eldeft fon, or the eldest uncle, takes care of them, untill they are fufficient to fet up family for themselves. The father, on extraordinary occasions, is liable to be inspected by five of the most prudent heads of that district; these by five of the five adjacent districts chosen by common consent; these last, by the heads of the five nomes, and all the nomes by the grand pophar affifted with three hundred and fixty five elders, or fenators, chosen out of every nome. What is most particular in this government, is, that they are all absolute in some manner, and independent, as looking on themselves as all equal in birth; yet in an entire dependency of natural subordination or eldership, which runs through the whole economy, as your reverences will fee when I come to the fuccession. They are in the same manner lords and proprietors of their own possessions, yet the pophar and governors can allot and dispose of all for the public emolument, because they look upon him to be as much the father of all, as the immediate natural father is of his proper children, and even in some fense their natural father by right of elderthip, because they sprung originally from one man, whom the grand pophar represents. To this, that natural, or politic, or even superstitious respect they thew

shew to their parents, contributes so much, that they never dispute, but on the contrary, revere the regulations made by their superiors; being satisfied that they are not only just and good, but that it is their own act, since it is done by virtue of a sub-

ordination to which they all belong.

The fuccession of eldership has something very particular, and even intricate in it. To express at the same time the superiority of the elder son, and the equality of independence, I shall endeavour to explain to your reverences as well as I can, the right thereof. The elder ion of the first pophar, is always grand pophar, when he is of age to govern, which, as I faid, is fifty at foonest; but if the direct line fails, not the uncle's fon, nor any one in that nome, but the right heir of the next nome, and for of all the five nomes. If they should fail in all the nomes, the right heir of the second son of the first nome, and so of all the rest. This they say has happened feveral times fince their first establishment, which is not much to be wondered at, if they are so ancient as they pretend. Thus, though the grand popharship be confined to the eldest in some fense, in effect it belongs to them all; but if the next heir be a minor, as he is always judged to be till he is fifty years of age, the eldest of that age, of the fecond fon of the next nome, is regent tills the heir be out of his minority, and fo on; intomuch, that he who has the next right to be grand pophar, is never to be regent, to divide the fuperiority among them as equal as is possible. All other public officers, teachers of arts and sciences, overseers of all the public employments, &c. are constituted by the grand pophar and fanhedrim, with affociates of every nome.

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OF THEIR PUBLIC ŒCONOMY.

I HOUGH, as I said, the pophar is in some fense the proprietor of the whole country, as head of the government, and chief patriarch; yet the paradox of this government confifts in this, that they are joint lords, acknowledging no inequality but merely eldership, and the respect due to dignitaries, which they esteem as their own, or redounding to themselves, because they all give their consent to their election for the public good. In a word, the whole country is only one great family governed by the laws of nature, with proper officers conftituted by the whole, for order and common prefervation; every individual looks on himself as a part of that great family. The grand pophar is the common father, esteeming all the rest as children and brothers, calling them univerfally by that name, as they all call one another brothers, bartering and exchanging their commodities as one brother would do with another; and not only that, but they join all in building their towns, public places, schools, &c. laying up all their flores and provisions, over and above the prefent confumption, in public places for the use of the whole, with overfeers and inspectors, conflituted by common confent, who are to take care chiefly that no diforder be committed. Thus every one contributes to all public expences, feafts, and the like, which on fome occasions are extremely magnificent, affecting an external grandeur in all respects. Thus also, every man wherever he goes, enters into what house he pleases, as if it were his own home; this they are doing perpetually through-

out the whole country, rather vifiting then merchandizing, exchanging the rarities of each respective place with those of other parts, just like friends making prefents to one another; fo that all the roads are like streets of great towns, with people going backward and forward perpetually. They do this the more frequently to keep up a correspondence between the nomes, for fear that distance of place should cause any forgetfulness of their being of one family. The plenty of the country affords them every thing that nature can call delightful, and that with fuch eafe, that infinite numbers are employed in trades and arts, according to their genius or inclinations; which, by their continual peace and plenty, their long establishment in one country, and under one form of government, the natural ingenuity of the people, the fo early knowledge of arts, which they brought with them out of Egypt; and by the improvements their wife men make in them from time to time, from what they learn when they pay their vifits to their deceafed ancestors, they have brought to prodigious perfection. One may fay of them, that they are all mafters and all fervants, every one has his employment; generally speaking, the younger fort wait on the elders, changing their offices as it is thought proper by their fuperiors, as in a well regulated community. All their children univerfally are taught at the public ex-pense, as children of the government, without any distinction but that of personal merit. As the perfons deputed for that end, judge of their genius, or any particular inclination, they are disposed afterwards to those arts and callings for which they seem most proper; the most sublime sciences are the most in respect with them, and are chiefly the employment of their great men and governors, contrary to the custom of other countries; the reason of which is, because these being never chosen till they

are fifty years of age, they have had more time to improve themselves, and generally are persons of more extensive capacities. They rightly suppose that persons who excel others in the most rational sciences, are not only fittest to govern a rational people, but also most capable of making themselves masters of what they undertake; not but such men knowing the governors are chose out of that rank. have an eye in their studies to the rules and arts of governing, which are communicated at a distance by them, according to the talents they remark in the fubjects. They don't do this out of any spirit of ambition, employments being rather an honorary trouble than advantage, but for the real good of the whole. Agriculture, as I faid, has the next place in honor after liberal arts; and next to that, those arts are most esteemed which are most necessary; the last of all are those which are of least use, though per-

haps the most delightful.

Since every one is employed for the common good more than for themselves, perhaps persons may apprehend that this gives a check to industry, not having that spur of private interest, hoarding up riches, or aggrandizing their families, as is to be found in other nations. I was apprehensive of this myself when I came to understand their government, but fo far from it, that possibly there is not such an industrious race of people in the universe. They place their great ambition in the grandeur of their country, looking on those as narrow and mercenary spirits, who can prefer a part to the whole; they pride themselves over other nations on that account, each man having a proportionable share in the public grandeur; the love of glory and praise seems to be their greatest passion. Besides their wife governors have fuch ways of stirring up their emulation by public honors, harangues, and panegyricks in their public affemblies, with a thousand other arts of shew and pageantry, and this for the most minute arts,

that were it not for that fraternal love ingrafted in them from their infancy, they would be in danger of raifing their emulation to too great a height .--Those who give indications of greater wisdom and prudence in their conduct than others, are marked out for governors, and gradually raifed according to their merit. Whoever invents a new art has a statue erected according to the usefulness of it, with his name and family put down in the public records. Whoever distinguishes himself by any particular eminence, has suitable marks of distinction paid him. on public occasions, as garlands, crowns, acclamations, fongs, or hymns in his praise, &c. It is incredible how fuch rewards as these encourage induftry and arts in minds fo affected with glory, as these people are: on the other hand, their greatest punishment, except for capital crimes, which are punished as above, are by public difgraces.

But now I am speaking of their youth,—as they look upon them as feeds of the common wealth, which if corrupted in the bud, will never bring forth fruit; so their particular care is laid out in their education, in which I believe they excel all nations yet known. One cannot fay there is one person in the whole nation who may be called an idle person, though they indulge their youth very much in proper recreations, endeavouring to keep them as gay as they can, because they are naturally inclined to gravity, and besides daily recreations, they have set times and feafons for public exercifes, as riding, vaulting, running, but particularly, hunting wild beafts, and fishing for crocodiles and alligators in their great lakes, which I shall describe to your reverences on another occasion; yet they are never suffered to go alone, that is, a company of young men together, without grave men and persons in authority along with them, who are a guard to them in all their actions: nay, they are never fuffered to lye together, each lying in a fingle bed, though in a public room, with some grave person in the same room with them. Their women are kept much in the same manner, to prevent inconveniencies I shall touch upon, when I come to the education of their women, and this fo univerfally, that as there are no idle companions to lead them into extravagancies, fo there are no idle and loofe women to be found to corrupt their purity. Their whole time, both for men and women is taken up in employments or public recreations, which with the early care to instruct them in the fundamental principles of the morality of the country, prevents all those disorders of youth we see elsewhere. Hence comes that ftrength of body and mind in their men, and modest blooming beauty in their women; fo that among this people, nature feems to have kept itself up to its primitive and original perfection. Beside that universal likeness in them, proceeding from their conjugal fidelity, and exclusion of all foreign mixture in their breed, where all the lineaments of their ancestors, direct and collateral, meet at last in their offspring, gives the parents the comfort of feeing their own bloom and youth renewed in their children, though in my opinion this universal likeness is rather a defect; not but the treafures of nature are so inexhaustible, that there are some distinguishing beauties in every face. Their young men and women meet frequently, but then it is in their public affemblies with grave people mixt. along with them. At all public exercises the women are placed in view to fee and be feen, to inflame the young men with emulation in their performances. They are permitted to be decently familiar on those public occasions, and can chuse their lovers respectively, according to their liking, there being no fuch thing as dowries or interest, but mere personal merit in the case; but more of this in the next paragraph, where I shall speak more particularly

larly of the education of their women and marriages. This is a short sketch of the government and occonomy of a people who are so much distinguished from the customs of others, as they are separated by their habitation and country.

INQUISITOR.—You feem, fir, to have a very high idea of this patriarchal government, and look upon it according to the law of nature; I hope you don't deny but perfons may be obliged by the law of nature to obey their forms of government, as well as

a patriarchal one?

GAUDENTIO.—No, reverend fathers, by no means, I don't enter into comparisons, but relate matter of fact. It is not to be doubted, but different forms of government may be proper for different nations, and where once a form of government is lawfully established, persons are obliged to obey to avoid anarchy and confusion; for example, who ever should endeavour to subvert a monarchical government once lawfully established, must break in upon the laws of right and justice, which are obligations of the law of nature.

INQUISITOR .- Read on.

SECOND INQUISITOR.—Under favour I must ask him a question or two first. I think, Signor Guadentio, you make the grand pophar to be both prince and priest; that is to be vested both with temporal and spiritual power: is it your opinion that the spiritual power is subject to the temporal?

GAUDENTIO.—I speak of heathers, reverend fathers, and a heathenish worship, where the grand pophar was both prince of the people and chief priest of the sun by his place. I acknowledge no head of the church but his holiness, as most agreeable to the primitive institution of our religion.

Here he went on in his exalted notions of the fovereign pontiff, partly being a roman chatholic, but chiefly, chiefly, in all appearance, because he was before the inquisition; for which reason the publisher thought fit to leave it out.

GAUDENTIO.—Doth it please your reverences: that I go on with my history?

INQUISITOR .- Ay, ay, read on ...

THE EDUCATION OF THEIR WOMEN, AND MARRIAGES.

As for their women, the pophar told me it was what gave them the most trouble of any thing in their whole government; that by their records their ancestors had held frequent consultations after what manner they were to be managed, there being great difficulties to be feared, either from allowing them liberty or keeping them under restraint. If you allow them liberty, you must depend on their honor or rather caprice, for your own; if you keep them under confinement, they will be fure to revenge. themselves the first opportunity, which they will find in spite of all you can do. The rules, said he, by which men are governed, will not hold with women; folid reason, if you can make them sensible of it, will fome time or other have an influence on most men, whereas humour is what predominates in women. Hit that, you have them; miss it, you do nothing; and yet they are so far from being an indifferent thing in the commonwealth, that much more depends on the right management of them than people imagine. Licentiousness of youth draws innumerable misfortunes on any government, and what greater incentives for licentiousness than lewd wo-

women, whether proflitutes, wanton ladies, or adultreffes? For all loofe women belong to one of these classes. Our women, continued he, are extremely beautiful, as you fee; our men firong and vigorous; conjugal fidelity therefore and chaftity must be the strongest bonds to keep them in their duty. As for our young men, we keep them in perpetual employment, and animate them to glory by all ways capable of ftirring up generous minds; we endeavour the same on our women, by ways adaptedto their genius. But our greatest care of all, is to make marriage esteemed by both parties the happiest state that can be wished for in this life. This we believe to depend more in making the woman happy and fixt in her choice, than the man; because if the person be imposed upon her, not according to her own inward inclination, that diflike, or revenge, or perhaps a more shameful passion, will make her feek for relief elfewhere; and where women are not virtuous, men will be lewd. We therefore permit the woman to chuse entirely for herself, and the men to make their addresses where they please: but the woman is to diffinguish her choice by some fignal occasion or other, and that too not without great difficulties on both fides, which being furmounted, they esteem themselves arrived at the happy part of all their wishes. The most ardent and tried love determines the choice; this endears the man to her on the one hand, and the difficulty of finding any woman who has not the fame inducements to love her husband, leaves him no encouragement in his. lawless defires among married women; and the fingle women are either fo early engaged with their lovers, or so possessed with the notion that a married man can't belong to her, that his fuit would he entirely vain. In a word, we don't allow the least temporal interest to interfere in the choice, but rather wish our young people should fall in love. Our

Our whole business is to prove their constancy, and to make them so; when we are well assured of this, all obstacles are removed. We found this method to have the least inconveniencies of any, and the best means to preserve conjugal fidelity, on which the

good of families fo much depends.

When our nation, continued he, began to grow very populous, and the country full of riches and plenty; the promiscuous conversation of our young men and women, with some neglect on the part of the governors, was the occasion that the bounds of our innocent ancestors were not sufficient to keep them in their duty; strange disorders were crept among our youth of both fexes; our men grew enervated and effeminate, our women wanton and enflamed: unnatural abuses wasted away their constitution, so that we lost thousands of our young men and women, without knowing what was the cause; even in the married flate, the women began not to be contented with one man, on which account our ancestors had almost resolved to keep all our women from the fight of men untill they were married, and then to deliver them up to their husbands, who should have a despotic right over them; as I am informed they have in other nations. They judged this to be a certain means to be fure of the legitimacy of their children, and to prevent jealoufy; the first cause, though diffembled, of the man's diflike to his wife. Others objected against this severe discipline, and faid, it was making the most beautiful part of the creation mere flaves, or at least, mere properties; it was to give an innate check to the glory of a free people; it was to deprive the husband of the voluntary love of his moiety; and take away the most endearing part of conjugal happiness. To this, the fevere fide answered, that the women were come to fuch a pass, that the abuses of it shewed they were not capable of liberty; however, a medium betwixt

both carried it for that time. The injuries of the marriage state, and the corruption of youth, which was the occasion of it, was judged to be of such confequence to the commonwealth, that they were refolved to put a stop to it at any rate. All the wife men and governors confulted, and refolved unanimoufly to put the laws I mentioned, against adultery and whoredom in execution; caufing proclamations to be made for that intent throughout the: whole empire. All corruptors of youth of both fexes were thut up immediately, with those regulations I related above, of having grave persons always in the company of young people, men and women. They married off all that were at age for it as fast as they could; but found they did not encrease as usual, having exhausted or debilitated their native vigour by their unnatural abuses.

Some Paragraphs seem wanting in this Part of Gaudentio's Narrative, which, doubtless, were very curious.

There is a peculiar method allowed by them, in which they differ from all other nations; for whereas, other nations endeavour to preferve their young people from love, left they should throw themselves away, or make disadvantageous matches; these people having no interested views in that respect, encourage a generous and honorable love, and make it their care to fix them in the strictest love they can, as soon as they judge by their age and constitution how they are inclined; this they do sometimes by applauding them on their choice, but mostly by raising vast difficulties, contrived on purpose, both to try and enhance their constancy. They have histories and stories of heroic examples of sidelity and constancy in both sexes, but particularly for the

young women, by which they are taught rather to fuffer ten thousand deaths than violate their plighted faith; one may fay, they are a nation of faithful lovers; the longer they live together, the more their friendship encreases, and infidelity in either fex is looked upon as a capital crime. Add to this, that being all of the same rank and quality, except the regard paid to eldership and public employments. nothing but personal merit and a liking of each other, determines the choice. There must be fignal proofs produced, that the woman prefers the man before all others, as his fervice must be distinguished. in the same manner. Where this is approved of by the governors or elders, if the woman infifts on herdemands, it is an inviolable law that that man must be her husband. Their hands are first joined in public, then they class each other in the closest embrace, in which posture the elder of the place puts a circle of the finest tempered steel, to shew that this union is never to be diffolved; it is all woven with flowers, and first laid over their necks, as they are thus clasping each other; then round their waists, and last of all round their breasts or hearts, to signify, that the ardency of their love must terminate in an indiffoluble friendship, with infinite acclamations and congratulations of the whole affembly. I believe the world can't furnish fuch examples of conjugal chaffity as are preferved between them by this Widowers and widows never marry fingle perfons, and but rarely at all, except left young, when they are to gain each other as before. By fuch prudent precautions, infinite disorders are prevented, proceeding not only from difproportionate and forc'd marriages, but from the licentiousness of idle perfons, who either marry for money, or live on the spoils of other people, till they can get an advantageous match, which often occasions great misfortunes in a commonwealth. This is a fhort sketch

of their government and customs, which I thought would not be unacceptable to your reverences, tho a great many other customs of less moment will occur in the sequel of my life.

Continuation of the Memoirs.

Where the Author returns to the more particular Circumstances of his own Life.

THE Pophar Regent made choice of me for one of his attending companions, with the other young men who came home with us; he had a great many other attendants and officers deputed by common confent, to wait his orders as Regent; these were changed every five years, as were those attending the governors of the other Nomes, on account of improvement; for, being all of equal quality, they endeavour to give them as equal an education as is possible, changing their employments, and waiting on one another in their turns by the appointment of their respective governors, except those whose genius or choice determines them to arts and sciences, according to their occonomy described before. I must only add, that having fuch a high value for their race, no one thinks it a difgrace to perform the meanest offices, being all to be attended in like man-

manner themselves, when it comes to their turns, every one looking on the honours done to every branch of their government, as their own. Hence all their public ranks and ceremonies are the most magnificent that can be imagined; their is scarce any thing done even in entertainments between the private tribes, but there are proper officers deputed for it, and all expenses paid out of the common stock, with deputies and overfeers for every thing. Their houses are all open to one another with a long gallery, which runs from the end of one range of building to the other; the womens apartments join together, with the men of each family joining to their own women, that is, their wives, fifters, and daughters. The women have their fubaltern officers like the men. The first apartment of every break of a street belongs to the men, then the women's belonging to them; then the women of the next family joining to them, and their men beyond them, and fo on, with large public halls at proper distances for public asfemblies; fo that every thing they do is a fort of paradox to us, for they are the freeft and yet strictest people in the world; the whole nation, as I observed before, being more like one univerfal college, or community, than any thing elfe. The women are perpetually employed as well as the men, it is their business to work all the fine garments for themselves and the men, which being much the same, except devices and flowers, for their friends and lovers, are made with lefs difficulty; the chief difference is in the wearing them; but the chief diffinction of fexes is in the ornaments of their necks and hair. Crowns and fillets are worn by all, just after the model of the little picture your reverences faw in the cabinet; all their tapeftry, embroidery, and the like, with infinite other curiofities, are all the works of their women; fo that the chief qualification of their women, or ladies, for

they are all fuch, is to excel in the loom, needle, or distaff. Since I came there, by the Pophar's desire. they have added that of painting, in which I believe the vivacity of their genius will make them excel all the rest of the world. Not teaching for hire, I thought it no difgrace in me to instruct fuch amiable scholars in an art no man ought to be ashamed of; it is a thing unknown with these people, for young ladies of all degrees, or even young men, to have nothing elfe to mind or think of but vifits and dreffes. When I gave them an account of the lives of our quality and gentry, they cried out, What Barbarians! can any thing become beauty more than knowledge and ingenuity? They feemed to have fuch a contempt, and even a horror for a life of that nature, that the young ladies asked me with great concern, if our ladies had any lovers? as if it were impossible to love a woman who had nothing to recommend her but what nature gave her. In fine, by the description I gave of the idle life of our ladies, they judged them to be no more than beautiful brutes. They asked me also, if I did not think myfelf fortunate by my captivity, where I met with ladies who thought the ornaments of the mind more defirable than those of the body; and told me, they imputed what they faw in me, to my good fortune of being born of their race by the mother's fide; nay, could scarce believe but my father had a mixture of their blood some way or other. I assured them, I esteemed myself very happy to be in the midst of so many charms of body and mind; and added, that though they had the inestimable happiness of being born all of one race, without any mixture of foreign vices, yet in effect, all the world were originally brothers and fifters, as springing from one pair, fince men and women did not rife out of the ground like mushrooms. This I said, to

give them a little hint of natural and revealed religion, which are infeparably linked together.

But to return to myfelf .- The Pophar being my nearest relation, took me into his own family as his constant companion and attendant, when he was not on the public concerns, where I always accompanied him with most distinguishing marks of his favour. He would often confer with me, and instruct me in their ways and customs, and the polity of their government; enquiring frequently into the parcicularities of our governments, both civil and religious: for the last he never endeavoured to persuade me to conform to their ceremonies; and my own good fense told me, it was prudence not to meddle with them. I rather thought he feemed inclined to have more favourable fentiments of our religion, as fuch, than his own, though he was prodigiously bigotted to their civil customs; faying, it was impossible ever to preferve a commonwealth when they did not live up to their laws; that thefe laws should be as few and as fimple as possible, but then kept to a tittle; for when once people come to break in upon fundamentals, all subsequent laws would not have half the strength as primary ones, with a great many other reflections, that shewed he was a man of a most consummate wisdom, and worthy the high post he bore. He had two fons, both dead, and two daughters living; the one was about ten years old, when I arrived there; it is she your reverences faw in that picture; the other born the year before the Pophar set out for Grand Cairo. His lady, much younger than himfelf, shewed such fresh remains of beauty, as demonstrated that nothing but what fprung from herself, could equal her. Both the Pophar and his confort looked on me as their own fon, nor could I expect greater favour had I really been fo. I took all the care imaginable not to render myself unworthy of it, and both revered and

posterity,

loved them beyond what I am able to express; tho indeed, as I observed, the whole race of them was nothing but a kingdom of brothers and friends; no man had the least suspicion or fear of one another. They were so habituated to the observance of their laws, by their natural dispositions, and the neverceafing vigilancy of their governors, that they feemed to have a greater horror for the breach of their laws, than the punishments attending it; faying, that infinite diforders might be committed by the malicious inventions of men, if there was nothing but fear to keep them in their duty. Such force has education and the light of nature rightly cultivated. For myfelf, I was left to follow what liberal employment I had a mind to. Philosophy, music, and painting had been the chief part of my fludy and diversion till my unhappy captivity, and the lots of my brother; but as I was fallen among a nation of philosophers, that noble science, the mittress of all others, made up the more ferious part of my employment. Though, by the Pophar Regent's earnest defire, I applied myself to the other two, particularly painting. They had a great many oldfashioned musical instruments, and an infinite number of performers in their way, accompanying their feafts and public rejoicings. Their music, both vocal and instrumental, was not near so perfect as one might have expected of fo polite a people, and did not come up to the elevated genius of our Italians. Their philosophy chiefly turned on the more useful part of it, that is, the mathematicks and direction of nature. In the moral part of it they have a systtem, or rather notion, of which I forgot to acquaint your reverences before; it is a too high and exalted notion of Providence, if that expression may be allowed, by which they imagine all things to be fo governed in this world, that whatever injury a man does to another, it will be ruturned upon him or his P 3

posterity, even in this world, in the same manner, or even in a greater degree, than what he did to others.

INQUISITOR .- You'll be pleased to explain your own fentiments in this particular, fince we hope you do not deny that fundamental law of nature and religion; viz. That the divine Providence prefides over all things; and as for fublunary things, we prefume you believe that Providence does not only Thew itself in the wonderful production and harmony conspicuous in all natural causes and effects, beyond all the wit and art of men; but also over the moral part; that is, the free actions of men, by fuitable rewards and punishments in this world or the next, to make an equal and just compensation for all the goods and evils of this life, as God is the just and equal father of all. So pray explain yourfelf, that we may know your real fentiments on that head.

GAUDENTIO .- I hope, reverend fathers, I shall convince you, my fentiments are really orthodox in this point; no man has more reason to magnify Providence than myfelf; but heathenish people may carry a just belief to superstition. That there is a Providence over the physical part of the world, no man who has any just knowledge in nature, can be ignorant, and may be convinced by the least infect, every thing being adapted to its peculiar ends, with fuch art and knowledge in the author of it, that all the art and knowledge of men cannot do the like; and by confequence, not being able to make itself, it must be produced by a cause infinitely knowing and forefeeing. Then, as to the moral part of the world, the same reason shews, that since the great Creator descends so low as to take care of the least infect, it is incredible to think that the noblest part of the world, that is, the free actions of men, should be without his care. But as he has given them the glorious glorious endowments of his free will, the fame Providence knows how to adapt the direction of them by ways and means fuitable to their beings; that is, by letting them know his will, and proposing fuitable rewards and punishments for their good and bad actions; which rewards and punishments, it is evident, are not always seen in this life, fince the wicked often prosper, and the good suffer; but by consequence must be reserved for another state.

But these people not having a just notion of the next life, though they believe a future state, carry matters fo far, that they think every injury done to another, will be fome way or other, retaliated upon the aggressor, or his posterity in this life; only they fay, the punishment always falls the heavier the longer it is deferred. In this manner do they account for all the revolutions of the earth, that one wicked action is punished by another; that the defcendants of the greatest monarchs have been lost in beggary for almost endless generations, and the perfons that disposses'd them, treated after the same manner by fome of the descendants of the former, and so on: which notion, in my opinion, is not just, fince a fincere repentance may wipe off the most grievous offences. But, as perfons, generally speaking, are more fenfibly touched with the punishments of this life, it is not to be doubted but there are often most fignal marks of avenging Providence in this life, in order to deter the wicked.

INQUISITOR .- Go on.

GAUDENTIO.—Finding the Pophar had a prodigious fancy for painting, by fome indifferent pieces he had picked up, I applied myfelf with extraordinary diligence to that art, particularly fince he would have me teach his daughter, whose unparalleled charms, though just in the bud, made me infensible to all others. By frequent drawing, I not only pleased him and others, but almost myfelf; every one there, men and women, were to follow fome art, or science; the Pophar defired me to impart my art to some of the young people of both sexes; saying, they had very great encouragements for the inventors of any new arts, which I might justly claim a title to, with respect to their notion: I did so, and before I left the place, I had the pleafure to see some of them equal, or even excelling their master.

These were the chief employments of my leifure hours; though I was forced to leave them for confiderable intervals, to attend the Regent in the private vifitations of his charge, which he did frequently from time to time, fometimes to one Nome, fometimes to another, having an eye over all, both officers and people. These visitations were rather prefervations against, than remedies for any diforders. He used to fay, that the commonwealth was like a great machine with different movements, which if frequently vifited by the artift, the leaft flaw being taken notice of in time, was not only foon remedied, but was a means of preferving all the reft in a constant and regular motion; but if neglected, would foon diforder the motions of the other parts, and either cost a great deal to repair, or bring the whole machine to destruction. Unless on public solemnities, which are always very magnificent, the Pophar went about without any great train, not to burden his people, accompanied by only an affifting elder or two, the young Pophar and myfelf, he holding frequent confultations with the fubalterns, and even with the meanest artisans, calling them his children; and they having recourse to him as their common father. For the first five years of his regency, the only difficulty we had of any moment to determine, was an affair of the most delicate nature I ever heard: though it does not concern myfelf, I shall relate it to your reverences for the peculiar circumstances

circumstances of it, it being a case entirely new, as well as unprovided for by the laws in their constitution.

The cafe was thus:-Two twin brothers had fallen in love with the fame woman, and she with them. The men and the woman lived in different parts of the fame Nome, and met accidentally at one of their great folemnities; it was at the feast of the fun, which is kept twice a year, because, as I informed your reverences, their kingdom lies between the tropicks, but more on this fide the line than the other. This fituation is the occasion that they have two springs and two summers. At the beginning of each spring, there are great feasts in every Nome, in honour of the fun; they are held in the open fields, in testimony of his being the immediate cause (in their opinion) of the production of all things. All the facrifice they offer to him, are five little pyramids of incense, according to the number of their Nomes, placed on the altar in plates of gold, till they take fire of themselves. Five young men and as many women are deputed by the governors to perform the office of placing the pyramids of incense on the altar, clad in their spangled robes of the colour of the Nome, with crowns on their heads, marching up two by two, a man and a woman, between two rows of young men and women, placed theatrewife, one above another, and make the most beautiful shew that eyes can behold. It happened that one of the twin brothers was deputed, with the young lady I am speaking of, to make the first couple for the placing the incense on the altar. They marched up on different fides till they came to the altar. When they have placed the incense, they salute each other, and cross down, he by the ranks of the women, and she by the men, which they do with a wonderful grace becoming fuch an august affembly. The design of this is to encourage a decorum

in the carriage of the young people, and to give them a fight of each other in their greatest lustre. When the five couple have performed their ceremony, the other ranks come two by two to the altar, faluting each other, and croffing as before, by which means the young people have an opportunity of feeing every man and woman of the whole company, the the placing of them is done by lot. If they have not any engagement before, they generally take the first liking to one another at fuch interviews, and the woman's love and choice being what determines the marriage, without any views of interest, being, as I faid, all equal in quality, the young gallants make it their business to gain the affection of the person they like by their future services. To prevent inconveniencies of rivalship at the beginning, if the man be the person the woman likes, he presents her with a flower just in the bud, which the takes and puts in her breaft If she is engaged before, the theme him one, to figuify her engagement; which if in the bud only, shews the courtship is gone no further than the first proposal and liking; if half blown, or the like, it is an emblem of further progress; if full-blown, it signifies that her choice is determined, from whence they can never recede; that is, she can change the man that prefents it, but he cannot challenge her till she has worn it publicly. If any diflike should happen after that, they are to be shut up, never to have any husband. If she has no engagement, but does not approve of the person, the makes him a low courtefy, with her eyes thut till he is gone away. The women, it is true, for all this, have fome little coquettish arts, diffembling their affections now and then, but not often. the man be engaged, he wears fome favour or other to flew it; if he likes not the woman, he prefents her with nothing; if the woman should make some extraordinary advances, without any of his fide, she

has liberty to live a maid, or to be disposed of among the widows, being looked upon as fuch, who, by the bye, marry none but widowers. But to return to the twins,—it happened that the brother who went with the lady to the altar, feeing she had no bud upon her breaft, fell in love with her, and fhe with him; the awe of the ceremony hindered them from taking any further notice of one another at that time. As she went down the ranks, the other brother faw her, and fell in love with her likewise, and contrives to meet her with a bud in his hand, just as the ceremony ended, which she accepts of, taking him to be the person who had marched up with her to the altar; but being obliged to go off with the other young ladies; whether the concern she had been in, in performing the ceremony before fuch an illustrious affembly, or the heat of the weather, or the joy she conceived in finding her affection reciprocal, or all together, had fuch an effect, that the fell into a fainting fit among her companions; who opening her bosom in haste, not minding the flower, it fell down, and was trod under foot. Just as she was recovered, the brother who performed the ceremony, came up and presented his bud; she thinking it had been that she had lost, received it with a look that shewed he had made a greater progress in her affections than what the flower expressed; the laws not permitting any further conversation at that juncture, they retired to their respective habitations. Some time after, the brother who had the luck to present the first slower, who for distinction I shall call the younger brother, as he really was, found a way to make her a visit by stealth, at a grated window, which, as I observed, was publicly prohibited by the wife governors, but privately connived at to enhance their love. came to her, and after some amorous conversation, makes bold to prefent her the more advanced mark

of his affection, which she accepted of, and gave him in return a fcarf worked with hearts, separated by little brambles, to flew there was some difficulties for him to overcome yet. However, they gave one another mutual affurances of love, and he was permitted to profess himself her lover, without declaring her name, for some private reasons she had.-Not long after, the elder brother came and procured an opportunity of meeting her at the same window. The night was very dark, fo that he could not fee the fecond flower which she had in her bofom, only she received him with greater signs of joy and freedom than he expected; but reflecting on the figns he had remarked in her countenance, and after her illness, by a fort of natural vanity for his own merits, flattered himfelf that her paffion was rather greater than his, excused himself for being so long without feeing her, and added, that if he were to be guided by the height of his flame, he would fee her every night. She reflecting how lately she had feen him, thought his diligence was very extraordinary, but imputed it to the ardour of his passion. In fine, the gave him fuch affured figns of love, that he thought in himself he might pass the middle ceremony, and prefent her with a full-blown flower, to make fure of her. She took it, but told him, she would not wear it for fome time, till she had passed fome forms, and had further proof of his constancy; but for his confirmation of her affection, she put out her hand as far as the grate would permit, which he kiffed with all the ardour of an inflamed lover: gives her a thousand affurances of his fidelity, and fhe in return gave him a ribbon with two hearts interwoven with her own hair, separated only with a little hedge of pomegranates, almost ripe, to shew that the time of gathering the fruit was nigh at hand. Thus were the three lovers in the greatest degree of happiness imaginable. The brothers wore

her favours on all public occasions, congratulating each other for the success in their amours; but as lovers affect a fecrecy in all they do, never telling one another who were the objects of their affection, the next great feast drew on, when the younger brother thought it was time to present the last mark of his affection, in order to demand her in marriage, which was usually performed in those public solemnities. He told her, he hoped it was now time to reward his flame, by wearing the open flower, as a full fign of her consent, and gave her a full-blown artificial carnation, with gold flames and little hearts on the leaves, interwoven with wonderful art and ingenuity: she thinking it had been a repetition of the ardour of his affection, took it, and put it in her bosom, with all the marks of tenderness by which the fair fex in all countries know how to reward all the pains of their lovers in a moment. Upon this he resolved to ask her of her parents, which was the only thing necessary on his side, the woman having right to demand any man's fon in the kingdom, if he had but presented her with the last mark of his affection. The elder brother having given in his fome time before, thought the parents approbation was the only thing wanting on his fide, and refolves the same day on the same thing. They were strangly furprised to meet one another, but seeing the different favours, they did not know what to make of it. When the father came, they declared the cause of their coming, in terms which earnestly expressed the agony of their minds: the father was in as great concern as they were, affuring them, he had but one daughter, who, he was confident, would never give fuch encouragement to two lovers at the fame time, contrary to their laws; but feeing their extreme likeness, he guessed there must be some mistake.-Upon this the daughter was fent for, who, being informed it was to declare her confent in the choice

of her lover, came down with four flowers in her bosom, not thinking but the two full-blown had belonged to the fame person, since she had received two before she had worn the first. The description the poets give of the goddess Venus rising out of the fea could not be more beautiful than the bloom that appeared in her cheeks when she came into the room. I happened to be there present, being fent before by the Pophar, to let the father know of the Regent's intended visit; he being a considerable officer, was to order his concerns accordingly. As foon as the young lady heard the cause of their coming, and feeing them indistinguishably like each other, with the public figns of her favours wrought with her own hand, which they brought along with them, fhe screamed out, "I am betrayed!" and immediately fell into a fwoon flat on the floor, almost between her two lovers. The father, in a condition very little better, fell down by his daughter, and Cathing her with his tears, called to her to open her eyes, or he must die along with her. The young men stood like statues, with rage and despair in their looks at the same time. I being the only indifferent person in the room, though extremely surprised at the event, called her mother and women to come to her affistance; they carried her into another room, undreffed her, and by proper remedies, brought her at last to herself; the first word she said was "Oh! Berilla, what have you done!" All the rest was nothing but fobs and fighs, enough to melt the hardest heart. When she was in a condition to explain herfelf, she declared, she liked the person of the man who went up with her to the altar; that some time after, the same person, as she thought, had presented her with the first marks of his affection, which she accepted of, and, in fine, had given her confent by wearing the full-blown flower; but which of the two brothers it belonged to, she could not tell; adding, adding, she was willing to submit to the decision of the elders, or to undergo what punishment they thought fit for her heedless indiscretion, though she never defigned to entertain two persons at the same time, but took them to be the same person. The care of the marriages being one of the fundamentals of their government, and there being no provision in the law for this extraordinary case, the matter was referred to the Pophar Regent, who was to be there in a few days, with guards fet over the brothers for fear of mischief, till a full hearing. The affair was discussed before the Pophar Regent, and the rest of the elders of the place. The three lovers were prefent before them, each of them in fuch an agony as cannot be expressed. The brothers were so alike, it was hard to distinguish which was which; the Regent asked them, which of the two went up to the altar with the young lady; the elder faid it was he, which the younger did not deny. The lady being interrogated, owned the defigned to entertain the person that went up with her to the altar, but went no farther than the first liking. Then they asked, which of the two brothers gave the first flower,the younger faid, he prefumed he did, fince he fell in love with her as she went down the ranks, and contrived to give her the flower as foon as the ceremony was over, not knowing of his brothers affection, neither did she bear any mark of engagement, but accepted of his fervice; the lady likewife owning the receipt of fuch a flower, but loft it, fainting away in the crowd; but when, as she thought, he restored it to her, she did not like him quite so well, as when she received it the first time, supposing them to be the same person. Being asked who gave her the fecond, third, and last mark of engagement, it appeared to be the younger brother, whose flower she were publicly in her bosom; but then the received the full-blown flower from the elder Q 2 brother

brother also. The judges looked at one another for fome time, not knowing well what to fay to the matter. Then the Regent asked her, when she gave her confent, if she did not understand the person to be him that went up with her to the altar; she owned she did, which was the elder, but in fact had placed her affections on the person who gave her the first flower, which was the younger. Then the two brothers were placed before her, and she was asked, that supposing she were now at liberty, without any engagement, which of the two brothers she would chuse for her husband;-she stopped, and blushed at the question, but at length faid, the younger had been more affiduous in his courtship, and with that burst into tears, casting a look at the younger brother, which eafily shewed the sentiments of her heart. Every one was in the last suspence how the Regent would determine the case; but the young men expressed such a concern in their looks, as if the last sentence of life and death, happiness or mifery, was to be pronounced over them. When the Regent, with a countenance partly fevere as well as grave, turning towards the young lady, daughter, faid he, your ill fortune, or indifcretion, has deprived you from having either of them; both you cannot have, and you have given both an equal right; if either of them will give up their right, you may marry the other, not elfe. What do you fay, fons, fays he, will you contribute to make one of you happy? They both perfifted they would not give up their right till the last gasp. Then, says the Regent, turning to the lady, who was almost dead with fear and confusion, since neither of them will give up their right, I pronounce fentence on you, to be thut up from the commerce of men, till the death of one of your lovers; then it shall be left to your choice to marry the furvivor; fo giving orders to have her taken away, the court was going to break up, when the younger brother falling on his knees.

knees, cried out, I yield my right rather than the adorable Berilla should be miserable on my account; let be shut up from the commerce of men, for being the occasion of so divine a creature's misfortune: take her, brother, and be happy, and you, divine Berilla, only pardon the confusion my innocent love has brought upon you, and then I shall leave the world in peace. Here the whole court rose up, and the young man was going out when the Regent stopped him; hold, fon, fay he, there is a greater happines's preparing for you than you expect; Berilla is yours, you alone deferve her, you love her good more than your own; as I find her real love is for you, here, join your hands, as I find your hearts are already; fo they were married immediately, the Regent leaving behind him a vast idea not only of his justice, but wisdom, in so intricate a case. I drew an hiftorical piece of painting of this remarkable tryal, expressing as nigh as I could, the postures and agonies of three lovers, and prefented it to the divine Isyphena, the Regent's daughter, telling her, that if the were to receive flowers as that young lady did, fhe would ruin all the youths in Mezorania. She received it blushing, and faid, she should never receive any but from one hand, nor even that, if she thought fhe fhould do him any harm; adding, her father had given a just judgment, but turned off the discourse with such innocence, yet knowledge of what she said, that I was surprised to the last degree, not being able to guess whether I had offended her or not.

These visitations in the company of the Pophar, gave me the opportunity of seeing all the different parts and chief curiosities of the whole empire.—Their great towns, especially the heads of every Nome, were built, as I said, much after the same form, differing chiefly in the situation. These are chiefly designed for the winter residence, for their

courts and colleges, but particularly for instructing and polishing their youth of both fexes, but with fuch admirable care and occonomy, to avoid all difsoluteness and idleness; that, as I observed before, there is no fuch thing known, as that any person should have no other business on their hands but vifits and drefs, esteeming those no better than brutes and barbarians, who are not conftantly employed, improving their natural talents in some art or science Their villas, or places of pleasure, are scattered all over the country, with most beautiful variety; their villages and towns for manufactures, trades, conveniency of agriculture, &c. are innumerable; their canals, and great lakes, some of them like little seas, are very frequent, according as the nature of the country will allow; with pleafure-houses and pavilions, built at due distances round the borders, interfperfed with iflands and groves, some natural, fome artificial; where, at proper feafons, you might fee thousands of boats skimming backwards and forwards, both for the pleasure and profit of fishing; of which there is an inexhaustible store: there are also vast forests of infinite variety and delight, diftinguished here and there with theatrical spaces or lawns, either natural or cut out by hand, for the conveniency of pitching their tents, in the hot feafons; with fuch romantic scenes of deep vales, hanging woods, and precipices, natural falls and cafcades. or rather cataracts of water over the rocks; that all the decorations of art, are nothing but foils and shadows to those majestic beauties of nature; besides the glorious prospects of different kinds over the edges of the mountains, where we paffed in our visitations; sometimes presenting us with a boundless view over the most delicious plains in the world; in other places, having our view terminated with other winding hills, exhaling their reviving perfumes from innumerable species of natural fruits and odoriserous thrubs.

shrubs. Travelling thus by easy journeys, staying or advancing in our progress as we thought fit, I admired with infinite delight, the effects of industry and liberty, in a country where nature and art feemed to vie with each other in their different productions. There was another extraordinary fatisfaction I received in these visitations, which was the opportunity of feeing, and partaking of their grand matches, or rather companies, if I may use the expression, of their hunting and fishing. All the young people with their governors, or all who are able or willing to go, at particular feafons, difperfe themselves for these hunts all over the kingdom : the country being fo prodigiously fertile, that it provides them almost of itself whatever is necessary, or even delectable for life; the people living in some measure in common, and having no other interest but that of a well regulated community. They leave the towns at certain seasons, and go and live in tents for the conveniency of hunting and fishing, according as the country and feafons are proper for each recreation. The flat part of the country (though it is generally more hilly than campaign) is flocked with prodigious quantities of fowl and game, as pheafants, partridges of different kinds, much larger than our wild hens; turkeys and peacocks, with other species of game, which we have in Italy; hares, almost innumerable, but no coneys that ever I faw; unless we call coneys a leffer fort of hare, which feed and run along the cliffs and rocks, but do not burrough as ours do. There is also a small fort of wild goat much less than ours, not very fleet, of a very high tafte, and prodigiously fat; they take vast quantities of all forts, but still leave sufficient stock to fupply next feafon, except hurtful beafts, which they kill whenever they can. But their great hunts are in the mountains and woodland parts of the country, where the forests are full of infinite quan-

tities of mast and fruits, and other food for wild beafts of all kinds; but particularly stags of four or five different species; some of which keep in the wildest parts, almost as big as an horse, whose slesh they dry and feafon with spices, and is the richest food I ever tasted. Their wild swine are of two kinds, fome vaftly large, others very little, not much bigger than a lamb, but prodigiously fierce. This is the most delicate meat, feeding on the masts and wild fruits in thickest part of the groves, multiplying exceedingly, where they are not disturbed, one fow bringing fixteen or eighteen pigs; fo that I have feen thousands of them caught at one hunting match, and fent for prefents to the other parts of the kingdom, where they have none; which is their way in all their recreations, having perfons appointed to carry the rarities of the country to one another, and to the governors, parents, and friends left behind. When they go up to their grand hunt, they chufe fome open vale, or vaft lawn, as far in the wild forests as they can, where they pitch their tents and there make rendezvous; then they fend out their most courageous young men in fmall bodies of ten in a company, well armed, each with his fpear and fufee flung on his back, which of late years they find more ferviceable against wild beasts than spears, having got famples of them from Persia. These go quietly through the wildest parts of the forest at proper distances, so as to meet at such a place, which is to view the ground, and find a place proper to make their stand and pitch their toils. They will be feveral days out about this, but are to make no noife, nor kill any wild beaft, unless attacked; or come upon him in his couch at unawares, that they may not diffurb the reft. When they have made their report, feveral thousands of them surround a. confiderable part of the forest, standing close together for their mutual affiftance, making as great a noise

a noise as they can with dogs, drums, and rattles, and other noify instruments, to frighten the game towards the centre, that none may escape the circle. When this is done, all advance in a breast, encouraging their dogs, founding their horns, beating their drums and rattles, that the most courageous beafts are all rouzed, and run before them towards the centre, till by this means they have driven together feveral hundreds of wild beafts, lions, elks, wild boars, stags, foxes, hares, in fine, all fuch forts of beafts as were within that circle. It is most terrible to fee fuch a heap of cruel beafts gathered together, grinning and roaring at one another in a most frightful manner; but the wild boar is the master of all. Whoever comes near him in that rage, even the largest lion, he strikes at him with his tusks and makes him keep his distance. When they are brought within a proper compass, they pitch their toils round them, and enclose them in, every man joining close to his neighbour, holding out their spears to keep them off. If any beaft should endeavour to escape, which some will do now and then, (particularly the wild boars) they run a-head against the points of the spears, and make very martial fport. They told me, that once a prodigious wild fow broke through three files of spears, overturned the men, and made a gap that fet them all a running almost in a body that way; that they were forced to open and let them take their career, and fo lost all their labour. But now they have men ready with their fusees to drop any beast that should offer to turn a-head. When they are enclosed, there is most terrible work, the greatest beasts fighting and goring one another for rage and spite, and the more fearful running into the toils for shelter. Then our men with their fusees drop the largest as fast as they can. When they shoot the wild boar, three or four aim at him at a time, to be fure to drop him or difable him, otherwife he runs full at the last that wounded him, with such fury, that sometimes he will break through the strongest toils; but his companions all join their spears to keep him off.—When they have dropped all that are dangerous, and as much as they have a mind, they open their toils and dispatch all that are gasping. I have known above an hundred head of beasts of all forts killed in one day. Then they carry off their spoil to the rendezvous, feasting and rejoicing, and fending prefents as before.

There is oftentimes very great danger when they go through the woods to make discovery of their haunts; because, going in fmall companies, some flubborn beaft or other will attack them directly; every man, as I faid, has a fusee slung at his back, and his spear in his hand for his defence. Being once in one of their parties, we flumbled on a prodigiously wild boar, as he was lying in his haunt just in our way; some of us were passing by him, but I thought fuch a noble prey was not to be let go; fo we furrounded him, and drew up to him with more courage and curiofity than prudence: one of my companions, who was my intimate friend, being one of those who conducted me over the defarts, came up nigher to him than the rest, with his spear in his hands, stretched out ready to receive him, in case he should come at him; at which the beast started up of a fudden, with a noise that would have terrified the floutest hero, and made at him with fuch a fury that we gave him for loft. He flood his ground with fo much courage, and held his spear so firm and exact, that he run it directly up the mouth of the beaft, quite into the inner part of his throat; the boar roared and shook his head in a terrible manner, endeavouring to get the spear out, which if he had done, all the world could not have faved the young I, feeing the danger, ran in with the fame precinitancy, cipitancy, and clapping the muzzle of my gun almost close to his fide, a little behind his fore-shoulder, shot him quite through the body; so he dropped down quite dead before us. Just as we thought the danger was over, the sow, hearing his cry, came rushing on us, and that fo fuddenly, that before I could turn myfelf with my spear, she struck at me behind with her snout, and pushing on at the same time, knocked me down with her impetuofity, and the place being a little shelving, came tumbling quite over me, which was the occasion of faving my life. I was scarce got on my feet, and on my guard, not only ashamed of the foil, but very well apprifed of the danger, when making at me alone, though my companions came in to my affistance, she pushed at me a fecond time with equal fury. I held my spear with all my might, thinking to take her in the mouth, but missing my aim, I took her just in the throat, where the head and neck join, and thrust my spear with fuch force, her own career meeting me, that I ftruck quite through her windpipe, ftriking the fpear in her neck-bone so fast, that when she dropt, we could scarce get it out again. She toffed and reeled her head a good while before the fell; but her windpipe being cut, and bleeding inwardly, she was foon choaked. My companions had hit her with their spears on the fides and back, but her hide and briftles were fo thick and hard, they did her very little damage. They all applauded my courage and victory, as if I had killed both the fwine. But I, as justice required, gave the greatest part of the glory, for the death of the boar, to the courageous dexterity of the young man, who had exposed himself so generoufly, and hit him fo exact in the throat. We left the carcaffes there, not being able to carry them off; but marking the place, when we had made our obfervations, we brought others with us to carry them off. I had the honor to carry the boar's head on

the point of my spear, which I would have given to the young man, but he refused it, saying, I had not only killed it, but saved his life into the bargain. The honor being judg'd to me by every one, I sent it away as a present to the divine Isiphena, a thing allowed by their customs, though as yet I never durst make any declarations of love. She accepted of it, but added, she hoped I would make no more such presents, and explained herself any further.

These people having no wars, nor combats with men, which are not allowed for sear of destroying their own species, have no other way of shewing their courage but against wild beasts; where, without waiting for any express order of their superiors, they will expose themselves to a great degree, and sometimes perform exploits worthy the greatest he-

roes.

Their fishing is of two kinds, one for recreation and profit, the other to destroy the crocodiles and alligators, which are only found in the great lakes and the rivers that run into them, and that in the hotter and campaign parts of the country. In some lakes, even the largest, they cannot live, in others they breed prodigiously. As they fish for them, only to destroy them, they chuse the properest time for it, that is, when the eggs are hatching; which is done in the hot fands, by the fides of the rivers and lakes. The old ones are not only very ravenous at that time, but lie lurking in the water near their eggs, and are fo prodigioufly fierce, that there is no taking their eggs, unless you contrive to kill the old. ones before. Their way to fish for them is thus; they beat at a distance, by the sides of the rivers and lakes, where they breed, which makes the old ones hide themselves in the water; then twenty or thirty of the young men row quietly backward and forward on the water, where they suppose the creatures. are; having a great many strong lines with hooks, made after the manner of fish-hooks, well armed as

far as the throat of the animal reaches. These hooks they fasten under the wings of ducks and waterfowls, kept for the purpose, which they let drop out of the boat, and fwin about the lake. Whenever the ducks come over the places where the creatures are, they strike at them, and swallow the poor duck immediately, and fo hook themselves with the violence and check of the boat. As foon as one is hooked. they tow him floundering and beating the water at a strange rate, till they have brought him into the middle from the rest of his companions, who all lie near the banks; then the other boats furround him, and dart their harping-spears at him till they kill him. These harping-spears are pointed with the finest tempered steel, extremely sharp, with beards to hinder them from coming out of his body; there is a line fastened to the spear to draw it back, and the creature along with it; as also to hinder the spear from flying too far if they miss their aim. Some of them are prodigiously dextrous at it; but there is no piercing the creature but on his belly, which they must hit as he flounders and rolls himfelf in the water. If a spear hits the scales of his back, it will fly off as from a rock, not without some danger to those who are very nigh, though they generally know the length of the string. I was really apprehensive of those strange sierce creatures at first, and took a confiderable time before I could dart with any dexterity; but the defire of glory, and the applauses which are given to those that excel, who have the skins carried like trophies before their mistresses; this, and the charms of the Regent's daughter, so inspired me, that I frequently carried the prize. It is one of the finest recreations in the world: you might fee feveral hundred boats at a time, either employed, or as spectators, with shouts and cries when the creature is hit in the right place, that makes the very banks tremble. When they have killed all the

old ones, they fend their people on the shore to rake for the eggs, which they burn and destroy on the spot; not but some will be hatched before the rest, and creep into the water to serve for sport the next year. They destroy these animals, not only for their own security in the use of the lakes, but also to preserve the wild sowl and fish, which are devoured

and deftroyed by the crocodiles.

But the fishing on the great lake Gil-gol, or lake of lakes, is without any danger, there being no alligators in that water, and is only for recreation and the profit of the fish. The lake is above an hundred Italian miles in circumference.* At proper feafons the whole lake is covered with boats; great numbers of them full of ladies to fee the sports, besides what are on the islands and shores, with trumpets, hautboys, and other mufical instruments playing all the while. It is impossible to describe the different kinds of fish the lake abounds with; such as we know nothing of in Europe; though they have fome like ours, but much larger, as pikes, or a fish like a pike, two or three yards long; a fifh like a bream, a yard and an half over; carps, forty or fifty pounds weight; they catch incredible numbers of them; fome kinds in one part of the lake, fome in another. They fish thus, and feast on what they catch for a fortnight or three weeks, if the feafon proves kind, retiring at night to their tents, either on the islands or shore, where there are persons employed in drying and curing what are proper for use; sending presents of them into other parts of the country, in exchange for venison, fowl, and the like. Though there are noble lakes and ponds even in the forests, made by the enclosures of the hills and woods, that are stored with excellent fish, yet they

^{*} The lake Meris, in Egypt, according to Diodorus Siculus, and Herodotus, quoted by the Bishop of Meaux, Hift. Uni. Sect. 3. was an hundred and fourfcore French leagues in circumference.

are entirely destitute of the best fort, that is seafish. When this fishing is over, they retire to the towns, because of the rainy seasons, which begin

presently after.

I am going now to enter into a part of my life of which I am in some doubt whether it is proper to lay before your reverences or not; I mean the hopes and fears, the joys and anxieties of a young man in love; but in an honorable way, with no less a person than the daughter of the Regent of this vast empire. Though I shall not enter into the detail of the many various circumstances attending such a passion, but shall just touch on some particular paslages which are very extraordinary, even in a paffion which generally, of itself, runs into extremes. Your reverences will remember, that there is no real diftinction of quality in these people, nor any regard either to interest or dignity, but merely to personal merit; their chief view being to render that state happy, which makes up the better part of human life. I had nothing therefore to do in this affair but to fix my choice, and endeavour to pleafe and be pleased. My choice was foon determined; the first time I saw the incomparable Isiphena, the Regent's daughter, though she was then but ten years old, ten thousand budding beauties appeared in her, with fuch unutterable charms, that although I as good as despaired of arriving at my wished-for happinefs, I was refolved to fix there or no where.

I observed, when I was first introduced into her company, by the Regent her father, she had her eye fixed on me, as a stranger as I supposed, but yet with more than a girlish curiosity. I was informed afterwards that she told her play-fellows, that that stranger should be her husband, or no one. The wise Pophar, her father, had observed it, and whether it was from his knowledge of the sex, and their unaccountable sondness for strangers, or whether he R 2

disapproved of the thought, I cannot tell, but he was refolved to try both our conftancies to the utmost. I was obliged by the Pophar to teach her and fome other young ladies, as well as the young men, to paint, but it was always in the father or mother's company. Not to detain your reverences with matters quite foreign to, and perhaps unworthy your cognizance, it was five years before I durft let her see the least glimmering of my affection. She was now fifteen, which was the height of her bloom. Her father feeing she carried no mark of any engagement, asked her in a familiar way, if her eyes had made no conquests; she blushed and faid, she hoped not. He told me also as a friend, that I was older than their customs cared to allow young men to live fingle, and with a fmile asked me if the charms of the Baffa's daughter, of Grand Cairo, had extinguished in me all thoughts of love. I told him, there were objects enough in Mezorania to make. one forget any thing one had feen before, but that being a stranger, I was willing to be thoroughly acquainted with the genius of the people, left I should make any one unhappy. I was just come back from one of our vifitations, when I was firuck with the most lively fense of grief I ever felt in my life. I had always observed before, that Isphena never wore any fign of engagement, but then I found she carried a bud in her bosom; I fell ill immediately upon it, which she perceiving, came to see me without any bud, as the used to be before, keeping her eyes upon me to fee what effect it would have. Seeing her continue without any marks of engagement, I recovered, and made hold to tell her one day, that I could not but pity the miferable person, whoever he was, who had lost the place in her bosom he had before. She faid unconcernedly, that both the wearing and taking away the flower from her bosom, was done out of kindness to the person. I was then

fo taken up with contrary thoughts, that I did not perceive she meant to try whether she was the object of my thoughts or not. However, finding shecarried no more marks of engagement, I was refolved to try my fortune for life or death, when an opportunity offered beyond my wish. Her mother brought her to perfect a piece of painting she was drawing; I observed a melancholy and trouble in her countenance I had never feen before; that moment the mother was fent for to the Regent; I made use of it to ask her, what it was that affected her in fo fenfible a manner; I pronounced these words with fuch emotion and concern on my own part, that fhe might eafily fee I was in some very great agony. She expressed a great deal of confusion at the question, infomuch, that without answering a word, she got up and went out of the room, leaving me leaning against the wall almost without life or motion. Other company coming in, I was roused out of my lethargy, and shrunk away to my own apartment, but agitated with fuch numberless fears, as left me almost destitute of reason. However, I was resolved to make a most just discovery, and to be fully determined in my happiness or misery. There was a grated window on the back-fide of the palace where I had feen Isiphena walk fometimes, but never dared to approach; I went thither in the evening, and faw her by herfelf. I ventured to it, and falling on my knees, asked her for heaven's fake what was the matter, or if I had offended her? She immediately burst into tears, and just said, ask no more, and withdrew; though I cannot fay with any figns of indignation. Some time after I was fent for to teach her in the finishing of her piece. I must tell your reverences, that I had privately drawn that picture of her which you faw, and put the little boy in afterwards. In a hurry I had left it behind me in-my closet, which the Pophar had found accidentally,

and taken away without my knowledge; he had fhewn it to the mother, and making as if he did not mind Isphena, who stood by and faw it, (as she thought undifcerned) then feemed to talk in a threatening tone to the mother about it. When I came in, I had just courage enough to cast one glance at Isiphena, when methought I faw her eyes meet mine, and shewed a mixture of comfort and trouble at the fame time. As this subject cannot be very proper for your reverences ears, I shall comprise in half an hour what cost me whole years of fighs and folicitude, though happily crowned at last with unspeakable joys. This trouble in Isiphena was, that having made herfelf mistress of the pencil, she had privately drawn my picture in miniature, which she kept fecretly in her bosom, but that had been difgovered by the mother, as mine was by the father, who to try her constancy, had expressed the utmost indignation at it; but her greatest trouble was, lest I should know, and take it for a discovery of her love, before I had made any overtures of mine. In process of time we came to an eclaircissement, she received my two first flowers; but because I-was half a stranger to their race, we were to give some more fignal proof of our love and constancy than ordinary. We had frequently common occasions offered us, fuch as might be looked upon as the greateft trials. She was the paragon not only of the kingdom, but possibly of the universe for all perfections as could be found in her fex. Her stature was about the middle fize; the just proportion of her shape made her really taller than she seemed to be; her hair was black* indeed, but of a much finer gloss than the rest, nor quite so much curled, hanging down in eafy treffer over her shoulders, and fhading

^{*} The author being an Italian, did not think black hair fo-

shading some part of her beautiful cheeks. Her eyes, though not fo large as our Europeans, darted fuch luftre, with a mixture of fweetness and vivacity, that it was impossible not to be charmed with their rays; her features were not only the most exact, but inimitable and peculiar to herfelf. In fine, her nose, mouth, teeth, turn of the face, all concurring together to form the most exquisite symmetry, and adorned with the bloom beyond all the blushes of the new-born aurora, rendered her the most charming, and the most dangerous object in nature. The noblest and gayest youths of all the land paid their homages to her adorable perfections, but all in vain, the avoided doing hurt where the could do no good; she did not so much scorn as shut her eyes to all their offers, though fuch a treafure gave me ten thousand anxieties before I knew what share I had it it; but when once she received my addresses, the security her constant virtue gave me was proportionable to the immense value of her person. For my part, I had fome trials on my fide. I was furrounded with beauties who found a great many ways to shew me they had no dislike to me. Whether being a stranger of different features and make from their youth, gave them a more pleasing curiosity, or the tallness of my stature, fomething exceeding any of theirs, or the gaiety of my temper, which gave me a freer air than is usual with them, being as I observed, naturally too grave be that as it will Isphena's bright fenfe eafily faw I made some facrifices to her; but we had greater trials than all this to undergo, which I shall briefly re. late to your reverences, for the particularity of them-When I thought I was almost arrived at the height of my happiness, being affured of the heart of the divine Isiphena, the Pophar came to me one day with the most feeming concern in his countenance I ever marked in him, even beyond that of the affair with the Great Bassa's daughter. After a little pause, he told

me, he had observed the love between his daughter. and myfelf, that out of kindness to my person, he had confulted their wife men about it, who all concluded, that on account of my being a stranger, and not of the race by the father's fide, I could never marry his daughter; fo that I must either solemnly renounce all pretentions to her, or be flut up for everwithout any commerce with his people till death... But, fays he, to shew that we do justice to your merit, you are to have a public flatue erected in your honor, because you have taught us the art of painting, which is to be crown'd with a garland of flowers, by the most beautiful young woman in the kingdom; thus you live to glory, though you are dead to the world. But if you will renounce all pretentions to my daughter, we will furnish you with riches sufficient, with the handsomeness of your person, to gain the greatest princess in the world, provided you will give a folemn oath never to discover the way to this place. I fell down on my knees before him, and cried out, here take me, shut me up, kill me, cut me in a thousand pieces, I will never renounce Isiphena. He faid no more, but that their laws must be obeyed. I observed tears in his eyes as he went out, which made me see he was in earnest. I had scarce time to reflect on my miserable state, or rather was incapable of any reflection at all, when four persons came in with a difmal heaviness in their looks, and bid me come along with them; they were to conduct me to the place of my confinement. In the mean time, the Pophar goes to his daughter, and tells her the fame thing, only added, that I was to be fent back to my own country, loaded with fuch immense riches, as might procure me the love of any woman in the world; for, fays he, those barbarians, meaning the Europeans, will marry their daughters to any one who has but riches enough to buy them;. the men will do the same with respect to the wo-

men: let the woman be whose daughter she will, if she had but money enough to purchase a kingdom, a king would marry her. Before he had pronounced all this, Isiphena had not strength to hear it out, but fell down in a fwoon at his feet; when she was come to herfelf, he endeavoured to comfort her, and added, that she was to have the young Pophar's fon, a youth about her age; for though he was not old enough to govern, he was old enough to have children; he went on and told her, I was to have a statue erected in honor of me, to be crowned by the fairest woman in all Mezorania, which, fays he, is judged to be yourfelf; and if you refuse it, Amnophilla is to be the person. This was the most beautiful woman next Ifiphena, and by some thought equal to her, whose figns of her approbation and liking to my person, I had taken no notice of, for the fake of Isiphena. She answer'd with a resolution that was furprifing, even to her father, that she would die before she would be wanting in her duty, but that their laws allowed her to chuse whom she pleafed for her husband, without being undutiful; that as for the crowning of the statue, she accepted of it, not for the reason he gave, but to pay her last respects to my memory, who she was sure would never marry any one elfe. As for the young Pophar, she would give her answer when the ceremony was over. When all things were ready for the caremony, there was public proclamation made in all parts of the Nome, that, whereas I had brought into the kingdom, and freely communicated to them, the noble art of painting, I was to have a public statue erected in my honor, to be crowned with a crown of flowers by the hand of the fairest woman in all Mezorania. Accordingly a statue of full proportion, of the finest polished marble, was erected in one of their spacious squares, with my name engraved on the pedestal, in golden characters, fetting forth

forth the fervice I had done the commonwealth, &c. The statue had the picture of Isiphena in one hand, and the emblems of the art in the other. The last kindness I was to receive, was to be permitted to fee the ceremony with a perspective glass, from the top of an high tower belonging to the place of my confinement, from whence I could difcern every minute circumstance that passed. Immediately the crowd opened to make way for Isphena, who came in the Regent's triumphant chariot, drawn by eight white horses, all caparifoned with gold and precious stones, herself more resplendant than the sun they adored. There was a fcaffold with a throne upon it, just close to the statue, with gilt steps, for her to go up to put the crown on the head of it. As foon as she appeared a shout of joy ran through the whole crowd, applauding the choice of her beauty, and the work she was going to perform: then proclamation was made again for the same intent, setting forth the reasons of the ceremony. When all was filent, she steps from the throne to the degrees with the crown in her hand, holding it up to be feen by all, supported by Amnophilla and Menisa, two of the most beautiful virgins after herself. There appeared a ferenity in the looks of Isiphena beyond what could be expected, expressing a fixt resolution at the fame time. As foon as fhe had put the crown on the head of the flatue, which was applauded with repeated shouts and acclamations, she stood still for fome time, with an air that shewed she was determined for fome great action, and turning to the officers, ordered them to make proclamation, that every one should remark what she was going to do. Upon this there was a profound filence through the whole affembly; then she went up the steps again, taking out the most conspicuous flower in the whole crown, and putting it in the right hand of the statue, claps it into her bosom, with the other two she had received

received from me before, as a fign of her confent for marriage, which could not be violated, at which there arofe a shout ten times louder than any before, applauding such an heroic act of constancy, as had never been seen in Mezorania. The Regent ran up to her, and embracing her with tears of joy trickling down his cheeks, said, she should have her choice, since she had sulfilled the law, and supplied all defect by that extraordinay act of sidelity, with orders to have that heroic action registered in the public records, for an example and encouragement of constancy to posterity. But the people cried out, where is the man? Where is the man? let their constancy be rewarded immediately.

Here the reader, as well as the publisher, will lament the irreparable loss of the sheets, which were mistead at his coming over; he does not pretend to charge his memory with what they contained; just having had time to run them over in the Italian, when Signor Rhedi get them copied out for him. As far as the pub-lisher remembers, the lost sheets contained several discourses between the Pophar and Gaudentio, concerning religion, philosophy, politicks, and the like; with the account of the loss of his wife and children, and some other accidents that befel him during his stay in the country, which, as we shall see, induced him to leave the place; with several curious remarks of Signor Rhedi; all which, would doubtless have given a great deal of satisfaction to the reader; but no one can be so much concerned for the loss as the publisher, since they cannot now be repaired, by reafon of the death of the same Signor Rhedi; never to be sufficiently regretted by the learned world.

These discourses* made very great impressions on the mind of a person of so much penetration as the Regent was, infomuch, that he feemed refolved when his regency was out, which wanted now but a year, to go along with me into Europe, during the Ray he was to make at Grand Cairo, to examine matters at the fountain head, wifely judging a confideration of fuch confequence, as that of religion, to be no indifferent thing. For my own part, notwithstanding the beauty and riches of the country, I could find no fatisfaction in a place where I had loft all that was dear to me, though I had the comfort to have my dear Isiphena and her three children all baptized by my own hand before they died; neither could length of time allay my grief, but on the contrary, every thing I faw revived the memory of my irreparable loss. I confidered the inflability of the fleeting joys of this world, where I thought I had built my happiness, for a man of my fortune, on the most folid foundation. But alas! all was gone as if it had been but a dream, and the adorable Isiphena was no more. The good old Pophar was in a very little better condition, having loft his dearest daughter and his little grand children, particularly the eldest boy, who is in that picture with his mother. This reflection on the vanity of human felicity,

^{*} Prebably about the christian religion, which are lost as afore-

made him more disposed to hear the truths of our divine religion, fo that he was refolved to go and fearch further into the reasons for it. There was another yet more forcible reason induced me to solicit the Pophar for my return into my native country, which was the care of my future state. I had lived fo many years without the exercise of those duties our church obliges us to perform, and though I had not been guilty of any great crimes, I was not willing to die out of her bosom: however, to do all the good I could to a country where I had once enjoyed fo much happiness, this being the last year we were to stay, I at length perfuaded the Regent, that there might be some danger of an invasion of his country, from the opposite side towards the fouthern tropic; at least, I did not know but there might be fome habitable climate that may not be fo far over the fands as towards Lybia and Egypt. I had often fignified my thoughts to him in that refpect. I told him, that though his kingdom was fafe and inaccessible to all but ourselves on that side, it was possible, it might be nigher the great ocean on the opposite one; or that the sands might not be of fuch extent; or in fine, there might be ridges of mountains, and from them, rivers running into the ocean, by which, in process of time, some barbarous people might afcend and difturb their long uninterrupted rest, without any fence to guard against fuch an emergency. This last thought alarmed him, fo we were refolved to make a new trial, without communicating the defign to any but the chief council of five, where we were fure of inviolable fecrecy. What confirmed me in my notion was, that when we were on the utmost point of our mountains fouthward, looking over the defarts. I could perceive something like clouds or fogs hanging always towards one part. I imagined them to be fogs covering the tops of some great mountains, which must must have habitable vales. Being resolved to make a trial, we provided all things accordingly, and fet out from the furthest part of the kingdom fouthwards, taking only five perfons in our company, steering our course directly towards that point of the horizon where I observed the thick air always hanging towards one place. We took provision and water but for ten days, leaving word, that they fhould not trouble themselves about us, unless we made a confiderable flay, because, in case we found mountains, we should always find springs and fruits to fubfift on, while we made a further fearch into the country; otherwise, if we saw no hopes at the five days end, we should return the other five, and take new measures. The third day of our voyage, we found the deferts nothing fo barren as we expected; the ground grew pretty hard, and the fourth day, discovered some tufts of moss and shrubs, by which we conjectured, we should soon come to firm land; the evening of that day we discovered the tops of the hills, but further off than we thought on, fo that though we travelled at a great rate all that night and most of the next day, we could only arrive at the foot of them the fifth day at night. After fome little fearch, we came to a fine fpring, but, to our comfort, no figns of inhabitants; if we had, we should have returned immediately to take further advice. The next morning we got up to the top of the highest hill to discover the country, but found it to be only the point of a vast mountainous country, like the worst part of our Alps, though there were some fertile vales and woods, but no footsteps of its ever having been inhabited, as we believed, fince the creation. Seeing we could make good provision for our return, we were in no great pain about time. We wandered from place to place, viewing and observing every way. We went on thus along those craggy hills and precipices for five

days; they began to lessen towards our right, but feemed rather to encrease the other way. At length in the most dismal and horrid part of the hillbrow, one of our young men thought he spied something like the figure of a man fitting by a little spring, under a craggy rock just below us; we fent three of our people round another way to keep him from running into the wood, while the Pophar and myfelf stole quietly over the rock where he was. As foon as he faw us, he whips up a broken chink in the rock and disappeared immediately. We were fure he could not get from us, so we closed and fearched till we found a little cave in the windings of the rock, where was his retiring place. His bed was made of moss and leaves, with little heaps of dried fruits, of different forts, for his fuftenance. When he faw us, he was furprifed; he ruthed at us like a lion, thinking to make his way through us, but being all five at the mouth of the cave, he ftood ready to defend himfelf again our attemps. Viewing him a little nigher, we faw he had fome remains of an old tattered coat, and part of a pair of breeches, with a ragged fash or girdle round his waist, by which, to our great furprife, we found he was an European. The Pophar spoke to him in Lingua Franca, and asked him who or what he was; he shook his head as if he did not understand us. fpoke to him in French, Italian and Latin, but he was a stranger to those languages. At length he cried out, Inglis, Inglis. I had learned fomething of that language when I was a student at Paris. Knowing my father had a mind I should learn as many languages as I could, I had made an acquaintance with feveral English and Scotch students in that university, particularly with one F. Johnson, an English benedictine, and could speak it pretty well for a foreigner, but had almost forgot it for want of use. I bid him take courage and fear nothing,

for we would do him no harm. As foon as ever he heard me speak English, he fell down on his knees, and begged us to take pity on him, and carry him to some habitable country, where he might possibly get an opportunity of returning home again, or at least of living like a human creature. Upon this he came out to us, but looked more like a wild beast than a man; his hair, beard, and nails, were grown to a great length, and his mein was as haggard as if he had been a great while in that wild place; though he was a stout well-built man, and shewed

fomething above the common rank.

We went down to the fountain together, where he made us to understand, that his father was an East India merchant, and his mother a Dutch woman of Batavia; that he had great part of his education in London, but being very extravagant, his father, whose natural fon he was, had turned him off, and fent him to Batavia to his mother's friends; that by his courage and industry, he was in a way of making his fortune, being advanced to be a lieutenant in the Dutch guards at Batavia, but was unhappily caft away on the coast of Africa, where they had been on a particular adventure; that he and his companions, four in number, wandering up in the country to feek provisions, were taken by some strange barbarians, who carried them a vast, unknown way into the continent, defigning to eat them or facrifice them to their inhuman gods, as they had done his companions; but, being hale and fat at the time of his taking, they referved him for some particular feaft; that as they were carrying him thro' the woods, another party of barbarians, enemies to the former, met them, and fell a fighting for their booty; which he perceiving, knowing he was to be eaten if he stayed, slunk away in the scuffle into the thickest woods, hiding himself by day and marching all night, he did not know where, but as he conjec-

tured, still higher into the country.

Thus he wandered from hill to hill, and wood to wood, till he came to a defart of fands, which he was refolved to try to pass over, not daring to return back, for fear of falling into the hands of those merciless devourers. He passed two days and two nights without water, living on the fruits he carried with him, as many as he could, till he came to this mountainous part of the country, which he found uninhabited; taking up his abode in that rock, where he never had any hopes of feeing a human creature again; neither did he know himfelf where he was, or which way to go back. In fine, he told us he had lived in that miferable place now upwards of five years.

After we had comforted him as well as we could, I asked him, which way the main sea lay, as near as he could guess, and how far he thought it was to it. He pointed with his hand towards the fouth, a little turning towards the east, and faid, he believed it might be thirty or forty days journey, but advised us never to go that way, for we should certainly be devoured by the barbarians. I asked him, whether the country was habitable from that place down to the fea. He told me, yes; except that defart we had paffed; but whether it was broader in other

places, he could not tell.

All the time he was speaking, the Pophar eyed him from top to toe; and calling me afide, "what monster" fays he "have we got here? There is a whole legion of wild beafts in that man; I fee the lion, the goat, the wolfe and the fox in that one per-I could not forbear smiling at the Pophar's skill in physiognomy, and told him, we should take care he should do no harm. Then I turned to the man and asked him, if he would conform himself to the laws and rites of the country if we carried him

among men again, where he should want for nothing. He embraced my knees, and said, he would conform to any laws or any religion if I would but let him see a habitable country again. I stared at the man, and began to think there was some truth in the Pophar's science. However, I told him, if he would but behave like a rational creature, he should go along with us; but he must suffer himself to be blindfelded till he came to the place. He startled a little, and seemed to be prodigiously suspicious, lest we should deceive him. But on my affuring him, on the faith of a human creature that he should

come to no harm, he confented.

After we had refreshed ourselves, being both glad and concerned for the information we had received of the nature of the country, which was the end of our journey, in order to guard against all inconveniencies, we covered his eyes very close, and conducted him back along with us, fometimes on foot, fometimes on one of the spare dromedaries, till we arrived fafe from whence we fet out: then we let him fee where he was, and what a glorious country he was come into. We cloathed him like ourselves, that is in our travelling dress, to shew he was not an entire stranger to our race. He seemed lost in admiration of what he faw. He embraced me with all the figns of gratitude imaginable; he conformed to all our customs, and made no scruple of affisting at all their idolatrous ceremonies, as if he had been as good a heathen as the best of them; which I feeing, without declaring myself to be a christian, I told him, that I had been informed, the people of the country where he was educated were christians, and wondered to fee him join in adoring the fun. " Pugh!" fays he " fome biggotted people make a scruple, but most of our men of sense think one religion is as good as another" By this I perceived our favage was of a new fet of people, which I had heard

heard of before I left Italy, called *politici*,* who are a fort of atheifts in masquerade. The Pophar, out of his great skill in physiognomy, would have no conversation with him; and commanded me to have a

strict eye over him.

However, the information he had given us of the possibility of invading the kingdom the way he came, answered the intent of our voyage, and my former conjectures; about which there was a grand council held, and orders given to fecure the foot of our outermost mountain fouthwards, which ran a great way into the defart; fo that it was sufficient to guard. against any of those barbarous invaders of the continent. But to return to our European favage, for he may be justly called fo, being more dangerous in a commonwealth, that the very Hick foes themselves; though he was a perfon who had a tolerable civilized education, bating the want of all fense of religion, which he fucked in from his perpetual conversation with libertines. He had a smattering of most kinds of polite learning, but without a bottom in any respect.

After he had been with us fometime, his principles began to shew themselves in his practice. First, he began to be rude with our women, married or single it was all alike to him; and by an unaccountable spirit of novelty or contradiction, our women teemed inclined to be very fond of him; so that we were at our wits ends about him. Then he began to find fault with our government, despissing and condemning all our ceremonies and regulations: but his great aim was to pervert our youth, enticing them to all manner of liberties, and endeavouring to make them believe, that there was no such thing as

moral

^{*} The politici were fore-runners of our modern free-thinkers, whose principles tend to the destruction of all human society, as our author shews incomparably well by and by.

moral evil in nature; that there was no harm in the greatest crimes, if they could but evade the laws and

punishments attending them.

As I had endeavoured to create a confidence in him, he came to me one day, and faid, that fince I was an European as well as himself, we might make ourselves men for ever, if I would join with him: " you fee" fays he " these men cannot fight; nay, will rather be killed themselves than kill any one elfe; can't you shew me the way out of this country, where we will get a troop of flout fellows well armed, and come and plunder all the country; we shall get immense riches, and make ourselves lords and mafters of all. I heard him with a great deal of attention, and answered him, that I thought the project might eafily take, only for the horrid wickedness of the fact; especially for us two, who had received fuch favours from the Pophar and his people; he, for his being delivered from the greatest mifery; and myfelf, who had been freed from flavery and made one of the head men of the kingdom; that the action would deferve to be branded with eternal infamy, and the blackeft ingratitude; beside, the infinite villainies, injustices, crimes, and deaths of innocent persons, who must perish in the attempt; which would always stare us in the face, and torment us with never-ceasing stings of conscience till our death. "Conscience!" fays he "that is a jest; a mere engine of priestcraft: all right is founded in power; let us once get that, and who will dispute our right? As for the injustice of it, that is a mere notion, distinction of crimes, mere bigotry, and the effect of education, ushered in under the cloak of religion. Let us but be fuccessful, and I will anfwer for your scruples." I told him, it was a matter not to be refolved on, on a fudden; that I would consider on it; but I bid him be fure keep his matters to himfelf.

I went immediately to the Pophar, and gave an account of what had passed. He was struck with horror at the recital, not so much for the consequences, as that human nature could be brought to fuch a monstrous deformity. " If your Europeans are men of fuch principles, who would not fly to the furthest corner of the earth to avoid their fociety? Or rather, who can be fure of his life among fuch people? Whoever thinks it no more in itself to kill me than to kill a fly, will certainly do it if I stand in his way. If it were lawful" continued he "by our constitutions to kill this man, he deferves a thousand deaths who makes it lawful to deftroy all the world befides." I answered, that all the Europeans were not men of his principles, nor even those of his nation, who were generally the most compassionate, and best natured men in the world; but that he was of a new fet of wretched people who called themselves deifts; and interiorly laughed at all religion and morality, looing upon them as mere engines of volicy and priestoraft. "Interiorly!" fays he. Yes, and would cut any man's throat exteriorly and actually if it were not for fear of the gallows. "Shut him up" cried he, "from all commerce of men, left his breath should infect the whole world; or rather, let us fend him back to his cave to live like a wild beaft; where, if he is devoured by the favages, they do him no injury, by his own principles." I represented to him that we were just on our journey back to Grand Cairo, where we would carry him blindfold, that he should not know our way over the fands, and give him his liberty; but that we should shut him up till then. This was agreed on; fo I took a fufficient number of men to feize him; and to do it without any mischief, for he was as flout as a lion, we contrived to come upon him in his bed, where we caught him with one of our young women. Three of them fell upon him

at once, and kept him down while the rest tied his hands and legs, and carried him into a strong hold, whence it was impossible for him to escape. The woman was shut up apart, according to our laws.

When he found himself taken, he called me by the most cruel names he could think on, as, the most wicked and treacherous villain that ever was, thus to betray him, and the trust he had put in me. Yes, says I, it is a crime to discover your secrets, and no crime in you to subvert the government, and set all mankind a cutting one another's throats by your monstrous principles; so I left him for the present.

Some time after I went to him and told him, our council had decreed, he should be carried back from whence he came, and be delivered over to the favages either to be devoured by them, or to defend himfelf by his principles as well as he could. He cried out, fure we would not be guilty of fuch a horrid barbarity. Barbarity! faid I, that is a mere jest! they will do you no injury; if your flesh is a rarity to them, when they have you in their power, they have full right to make use of it. He begged by all that was dear, we would not fend him to the favages, but rather kill him on the fpot. Why, fay I, you are worse than the greatest cannibals, because they spare their friends, and only hate their enemies; whereas your principles spare no body, and acknowledge no tie in nature. At length he owned himself in a mistake, and teemed to renounce his errors. I told him, if he would engage his most solemn promife to fuffer himfelf to be blind-folded, and behave peaceably, we would carry him to a place where he might find an opportunity to return to his own country. But, fays I, what fignifies promifes and engagements in a man who laughs at all obligations, and looks upon it as just and lawful to break them as to make them. No, he curfed himself with the most dreadful imprecations, if he were not tractable

and

in all things we should command him. But, says he again, won't you deliver me back to the savages; I answered in the same tone, should we do you any wrong if we did? At length to appease him I promised him faithfully we would put him in a way to return into his own country; but bid him consider, if there was no such thing as right and wrong, what would become of the world, or what security could there be in human life?

In a few weeks the time drew on for our great journey to Grand Cairo, where I was in hopes of feeing my native country once more. All things were now as good as ready; the Pophar and myfelf had other defigns than usual, and were in some pain to think of leaving that once so happy a country. Though, as I said, all things that could make me happy, were buried with my dear Isiphena. The Pophar had some serious thoughts of turning christian. The evidences of our religion were soon perceived by a person of his deep penetration; though persons of little learning and great vices pretend they do not see them. But, like a wise man, he was resolved to examine into it, in the places where it was exercised in the greatest splendor.

We provided a good quantity of jewels, and as much gold as we could well carry, for our prefent expenses to Grand Cairo and elsewhere, and future exigencies. I went to my deist in his grotto, and threw him in as much gold and jewels as were sufficent to glut his avarice, and make him happy in his brutal way of thinking. But I would not trust myself with him alone, for all his promises, as he, on his side, expressed still a dissidence of trusting any body, I suppose from the consciousness of his own vile principles. Then I threw him a blinding-cap which we had made for him, that he should not see our way over the desarts. This cap was made like a head-piece, with breathing places for his mouth

and nose, as well as to take in nourishment, opening at the back part, and classing with a spring behind, that being once locked, he could not open it himself. He put it on his head two or three times before he durst venture to close it. At length he classed it, and he was as blind as a beetle. We went to him and tied his hands, which he let us do quietly enough, and still begged us, that we would not betray him to the savages. I bid him think once more, that now his own interior sense told him, that to betray him would be a crime; by consequence there was such

a thing as evil. .

All things being in readiness, we mounted our dromedaries. The Pophar and all the rest kissed the ground as usual; I did the same, out of respect to the place, which contained the remains of my never too much lamented Isiphena, the ashes of whose heart are in the hollow of the stone whereon is her picture. Not to mention the ceremonies of our taking leave, we were conducted in a mournful manner over the bridge, and launched once more over the ocean of the fands and defarts, which were before us. Our favage was on a dromedary, which would follow the rest, but led by a cord fastened to one of the rest for security. It stumbled with him twice or thrice, and threw him off once, but without any great hurt. But the fear of breaking his neck, put him in fuch an agony, that though he was as bold as a lion on other occasions, he was prodigiously startled at the thoughts of death.

We arrived at Grand Cairo at the usual period of time, without any particular disaster. As soon as we were settled, the Pophar ordered me to send the deist packing as soon as we could. "This brutal race" says he "next to the cannibals, are the sittest company for him." I unlocked the blinding helmet, and told him we had now sulfilled our promise; that he was at Grand Cairo, where he might sind

fome

some way or other to return into Europe; and to convince him, carried him to some European merchants who affured him of the same, delivering to him his gold and jewels. I begged him to reflect on his obligations to us, and the grateful acknowledgments due to our memory on that account. We had taken him from that miferable folitude where he lived more like a wild beaft that a man; where he was in danger of being found and devoured by the cannibals. We had brought him into one of the happiest countries in the world, if he would but have conformed to our laws; and now had given him his liberty to go where he pleafed, with riches fufficient to make him eafy, and benefits to make him grateful all his life; fo I took my leave of him. But to our forrow we had not done with him yet.

As foon as the Pophar and the rest had performed the ceremony of visiting the tombs of their ancestors, or rather the places where the tombs had been, the good old man and myself began to think of our measures for our journey into Italy. During the time we had to stay, he ordered his people to stay there till the next annual caravan; or in case he did not return by that time, they were to return, and he would take the opportunity of the next caravan asterwards, because he was upon business that nearly

concerned him.

We had agreed with a master of a ship to carry us to Venice, which, as I had the honor to acquaint your reverences before, was a French ship, commanded by Mensieur Godart. We had sixed the day to go aboard, when, behold our savage at the head of a hand of turks came and seized every one of us in the name of the great Bassa. By great good forture while I staid at Grand Cairo, I had the greatful curiosity to inform myself what was become of the former Bassa's daughter we left there sive and twenty years ago. The people told me, the daugh-

ter was married to the grand Sultan, and was now fultaness mother to the present sultan, and regent of the empire; adding, that her brother was their. present great Bassa. This lucky information faved all our lives or liberties. We were carried prisoners before the great Baffa, the faithless favage accusing us of crimes against the state; that we were immenfely rich, a crime of itself sufficient to condemn us, and might make a discovery of a country of vast advantage to the grand Signor. To be short, we had all been put to the torture had not I begged leave to speak a word or two in private to the great Bassa. There I told him who I was; that I was the person who had faved his fister's, (the now empress) life; and to convince him, told him all the circumstances except that of her love, though he had heard fomething of that too; I shewed him the ring the had given me for a remembrance, which he also remembered; adding, that we were innocent men, who lived honeftly, according to our own laws, coming there to traffick like other merchants, and had been traduced by one of the greatest villains upon earth. In a word, this not only got us off and procured us an ample passport from the great Bassa for our further voyage, but he also ordered the informing wretch to be feized and fent to the gallies for life. He offered to turn turk if they would spare him; but they being apprized of his principles, faid he would be a difgrace to their religion, and ordered him away immediately: upon which, feeing there was no mercy, before they could feize his hands, being grown mad with rage and despair, he drew out a pistol and shot himself through the head, not being able to find a worfe hand than his own. The Pophar, good man, bore those misfortunes with wonderful patience, though he affured me his greatest grief was, to fee human nature so far corrupted, as it was in that impious wretch, who could think the most

most horrid crimes were not worth the notice of the fupreme governor of the universe. "But we see" fays he "that providence can make the wicked themfelves the instruments of its just vengeance. For can any thing be so great a blot upon human nature, as to be its own destroyer, when the very brutes will struggle for life till the last gasp?"

However, he was uneafy till he had left that hateful place: besides, there was some signs of the plague breaking out; so we went down to Alexandria as sast as we could; and to encourage Monsieur Godart, he made him a present before hand of a di-

amond of confiderable value.

We fet fail for Candy, where Monfierr Godart was to touch, the 16th day of August, Anno 1712. But alas! whether these troubles, or not being used to the fea, or some infection of the plague he had caught at Grand Cairo, or altogether, is uncertain, but that great good man fell fo dangeroufly ill, that we thought we could scarce get him to Candy. He affured me by the knowledge he had of himfelf and nature, that his time was come. We put in at the first creek, where the land air a little refreshed him; but it was a fallacious crifis, for in a few days all of us faw his end draw near. Then he told me, he was refolved to be baptized, and die in the christian faith. I got him inftructed by a reverend prieft, belonging to Monfieur Godart, his name was Monfieur la Grelle, whom I had formerly known when he was a student in the college for foreign mislions; and what was the only comfort I had now left, I faw him baptized, and yield up the ghost with a courage becoming the greatest hero and the best of men.-This was the greatest affliction I ever had in my whole life, after the death of his daughter. He left me all his effects, which were fufficient to make me happy in this life, if riches can procure happiness.

We had fome days to flay before Monficur Godart

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could make an end of his concerns. I was walking in a melancholy posture along the sea shore, and reflecting on the adventures of my past life, occasioned by those very waters whereon I was looking, when I came, or rather my feet carried me, to a hanging rock on the fide of the island, just on the edge of the fea, and where there was just room enough for two or three persons to stand privately under covert. very difficult to be difcerned; where, going to fit down and indulge my melancholy thoughts, I espied a turk and two women, as if concealed under the rock. My own troubles not allowing me the curiofity to pry into other peoples concerns, made me turn fhort back again; but the elder of the two women, who was mistress of the other, seeing by my dress, that I was a stranger and a christian (being now in that habit) came running to me, and falling on her knees, laid hold of mine, and begged me to take pity on a diffressed woman, who expected every moment to be butchered by one of the most inhuman villains living, from whose violence they had fled, and hid themselves in that place in expectation of finding a boat to convey them off. I lifted her up, and thought I faw fomething in that face I had feen before, though much altered by years and troubles. She did the fame by my, and at length cried out, "O heavens! it can't be the man I hope!" I remembered confusedly fomething of the voice, as well as the face; and after a deal of aftonishment, found it was the Curdish lady who had faved my life from the pirate Hamets. "Oh!" fays she "I have just time enough to tell you, that we expect to be purfued by that inhuman wretch, unless you can find a boat to carry us off before he finds us, otherwife we must fall a facrifice to his cruelty." I never stayed to confider confequences, but answered precipitately, that I would do my best, and so ran back to the ship as fast as I could, and with the help

of the first man, brought the boat to the rock. I was just getting out to take hold of her hand, whenwe heard fome men coming rushing in behind us, and one of them cried, " hold, villain, that wicked woman shall not escape so, and fires a pistol, which miffing the lady, shot the man attending her into the belly, so that he fell down presently, though not quite dead. I had provided myself with a Turkish scymitar and a case of pistols under my sash, for my defence on shipboard: I saw there was no time to deliberate, fo I fired directly at them, for they were three, and had the good luck to drop one of them. But Hamets, as I found afterwards, minding nothing but his revenge on the woman, fired again, and miffing the lady a fecond time, shot her maid through the arm, and was drawing his feymitar to cleave her down, when I flept in between the lady, but shooting with too much precipitancy, the bullets paffe t under his arm, and lodged in the body of his fecond; he started back at the fire so near him, which gave me time to draw my fcymitar. Being now upon equal terms, he retired two or three paces, and cried; " who art thou that venturest thy life so boldly for this wicked woman?". I knew his voice perfectly well, neither was he fo much altered as the lady. I am the man, faid I, whose life thou wouldest have taken, but this lady faved it, whose cause I shall now revenge, as well as my own and my dear brother's. We made no more words, but fell to it with our fcymitars with all our might; he was a brave flout man, and let me fee I should have work enough to hew him down. After feveral attacks, he gave mo a confiderable wound on my arm, and I cut him across the cheek a pretty large gash, but not to endanger his life. At length the juffice of my caufe would have it, that Ariking off his turban at one Broke, and with another, falling on his bare head, Lout him quite into the brain, that fome of them frunted fpurted on my scymitar. He fell down, as I thought, quite dead, but after some time he gave a groan, and uttered these words, "Mahomet, thou art just, I killed this woman's husband, and she has been the occasion of my death." With these words he gave

up the ghost.

By this time the lady's attendant was dead, fo I took the lady and her woman without ftaying, for fear of further difficulties, and putting them into the boat, conducted them to the ship. Monsieur Godart was extremely troubled at the accident, saying, we should have all the island upon us, and made great difficulty to receive the lady; but upon a just representation of the case, and an abundand recompense for his effects left behind, we got him to take her in, and hoist sail for Venice as fast as we could.

The lady had now time to thank me for her delivery, and I to congratulate my happy fortune in being able to make a return for her faving of my

life.

During our paffage, I begged her to give us the history of her fortunes fince I left her, which I prognofficated then could not be very happy, confidering

the hands the was fallen into.

"You remember" fays she "I made a promise to Hamets that I would marry him on condition he would save your life?" Yes, madam, said I, and am ready to venture my own once more in return for so great a benest. "You have done enough" says she, and with that acquainted us, that when I was fold off to the strange merchant, Hamets carried her to Algiers, and claimed her promise. "I was entirely ignorant" says she "of his having a hand in the death of my my dear lord; but, on the contrary, the villain had contrived his wickedness so cunningly, that I thought he had generously ventured his own life to save his, and being, as you know, a very handsome man, of no very inferior rank, and expressing

the most ardent love for my person, and I having no hopes of returning into my own country, fulfilled my promise made on your account, and married him. Weliv'd contentedly enough together for fome years bating that we had no children, till his constant companion, who was the man attending me at the rock, and was killed by that villain, fell out about a fair flave which Omar, so he was called, had bought or taken prisoner in some of their piracies. Hamets, as well as he, fell in love with her, and would have taken her for his concubine, but the other concealed her from him. They had like to have fought about it. Hamets vowed revenge. The other, who was the honester man of the two, was advised to be upon his guard, and to deliver the woman to him, which he never would confent to, but was refolved to run all risques rather than the young lady should fuffer any dishonor. In the mean time, her friends, who were rich people of Circaffia, hearing where the was, made interest to have her ransomed, and taken from both of them, by the authority of the Dey of Algiers, who was otherwise no friend to Hamets. This last had been informed that Omar, because he could not enjoy her himfelf, contrived to have her ransomed from his rival, and I myself had a hand in the affair, for which he threatened revenge on both of us; and being also disgusted with the Dey, he gave orders to have his ships ready to move, and follow his trade of piracy. Then Omar informed me how Hamets had murdered my first husband, having hired the Arabians to do it, while he pretended to defend him to avoid my fuspicions; with such circumstances of the fact, that I faw the truth was too clear. It is not to be expressed the horror and detestation I was in, both against Hamets, and against myfelf for marrying fuch a monster. Omar added, that he was certainly informed, that as foon as he had us out at fea, he would make away with us both; and

and told me, if I would trust myself with him, he would undertake to carry me off in a boat, and con-

duct me into my own country.

I was refolved to fly to the farthest end of the earth to avoid his loathed fight; fo refolved to pack up our most precious things; and go along with him. He procured a boat to meet ue, at a little creek of the island, by a person he thought he could confide in; but who betrayed the whole affair to Hamets; of which also we had timely notice to remove from the flation where we expected the boat, and flying along the coast as privately as we could, hid ourfelves under the rock where you found us, expecting either to find fome favourable occasion to be carried off, or to die by the hand of Hamets, which we certainly had done, had he not met with his just

death by yours.

The lady had scarce given us this short account of her misfortunes, and we were not only congratulating her for her deliverance, but stood in admiration at the justice of providence, which reached over this villain, both to bring him to condign punishment for the murder of the innocent Curd, and making him die by my hand; five and twenty years after he had robbed and killed my brother, with all his crew, fold me for a flave, and would have killed me also, had not the strange lady faved my life; I fay, we were making fuch like reflections on this frange accident, when they told us from above, that two vessels seemed to come full fail upon us, as if they were purfuing us with all their might. We made all the fail we could, but our fhip being pretty heavily loaded, we faw we must be overtaken.

Some of us were refolved to fight it out to the last in case they were enemies. But Morsieur Godart would not consent to it, faying, the Baffa's paffport would fecure us, or by yielding peaceably, we might be reefemed. They came up to us in a-

short time, and saluted us with a volley of shot to shew what we were to trust to. We struck our fails and let them board us without any refistance. Monfiour Godart, as I thought, with too mean a spirit, told them, with cap in hand, that he would give them any fatisfaction; and affured them, he would not willingly fall out with the subjects of the grand Signor. They feized every man of us, and fpying the lady and myfelf, "there they are," faid they "the adultreis and her lover, with the spoils of her murdered husband." Which words, shewing they were turks pursuing us from Candy, struck Monsieur Godart all of a heap at once, and made me imagine I should have much ado to find any quarter. They hauled us upon deck, making shew as if they were going to cut off my head. I never thought myself so near death before; but had the prefence of mind to cry out before the whole crew, that we were fervants of the grand Sultaness, and produced the passport of the great Bassa, her brother, charging them on their peril not to touch us. This stopt their fury a little; fome cried out, " hold, have a care what you do." Others cried, "kill them all for robbers and murderers; the Sultaness will never protect such villains as thefe."

When the hurly-burly was somewhat appeased, Minstear Godart reasoned the case with them, and told them, if they murdered us, they could never conceal it, since all the crew of the three ships heard our appeal to the Sultaness-Mother, the passport setting forth among other things, that I had saved the life of the grand Sultaness. This brought them to a demur. The chiefs of them began to consult among themselves what was best to be done. When I begged leave to speak, told them, if they would carry us to Constantinople, we would willingly submit our lives and all that belonged to us, in case the Sultaness did not own the fast, and take us into her protession.

protection. That in case they put us to death, some one or other, in such a number, would certainly inform against them, the consequences of which they knew very well. I touched also, but tenderly, on the death of Hamets, and our innocence. The first part of my speech made them pass over the other. They demurred again, and at length resolved to carry us to Constantinople, and proceed against us by way of justice, not doubting to make good prize of us on account of our being christians. Thus was our journey to Venice interrupted for some time

by this accident.

When we came to the port, Morfieur Godart got leave to fend our cafe to Monfieur Savigni, the French Refident; who found means to reprefent to the Sultaness-Mother, that there was a stranger in chains, who pretended to be the person who had faved her life when the was at Grand Cairo, and would give her proofs of it if he could be admitted to her highness's presence. I would not send the ring the gave me for fear of accidents. The Sultaness gave orders immediately, I should be brought to her prefence; ; faying, fhe should easily know the person, for all it was so long ago. I put on the fame kind of dress I was in when she first saw me, which, if your reverences remember, was the travelling drefs of the Mezoranians. When I was brought into her prefence, I scare knew her, being advanced to a middle age, and in the attire of the grand Sultaness; she looked at me with a great deal of emotion, and bid me approach nigher. I immediately fell on my knees, and holding the ring in my hand, which she gave me at parting, as if I were making a present of it, madam, faid I, behold a flave who had the honour to fave your highness's life, and now begs his own and that of his companions; and most humbly requests your highness to accept of this jewel as a token of our last distress. Instead of anfwering me, which put me in great pain, almost doubting doubting whether I was right or not, she turned to her nighest attendants, and cried in a pretty soft voice, "It is he, I know him by his voice as well as dress." and rising off her seat, came and took the ring herself; and looking attentively at it, "Yes, sir," said the "I own the ring and bearer; and acknowledge you to be the person who saved my life; for which reason I give you yours, and all that belongs to you, forbidding all under pain of death, to give you the least trouble," and withal ordered a prodigious rich Turkish robe to be thrown over my shoulders, as a sign of her savour. Immediate orders were sent to the port to set Monsieur Godart and all his crew at liberty, and to feast us as particular friends of the

grand Sultaness.

The company being dismissed, she made a sign for me to stay, having further business with me .-When all were gone, but two of her chief favourite women, she came to me without any ceremony, and taking me in her arms, as if I had been her brother, she embraced me with a great deal of tenderness; her joy to fee me, making her lay afide her grandeur, and yield to the transport of undisguised nature. She led me by the hand into a most magnificent apartment, faying, "come, Signor Gaudentio, for fo I think you are called, after you have refreshed yourfelf, you shall tell me your adventures." She made no scruple to fit down with me, being now not only mistress of herself, but of the whole Ottoman empire, as well as fure of her attendants We had a refreshment of all the rarities of the east, with the richest wines for me, though she drank none herself. "Ilong to hear your adventures" continued she " of fo many years absence." So I told her in short, how I was carried by that strange merchant into an unknown country, without telling her the way we went thither; where I had married the Regent's daughter. She blushed a little at that part, and shewed the re-

mains of all her former beauty. But it put me in mind of my own indifcretion to touch on fo nice a point. She passed it off with a great deal of goodness; and recovering myself, I continued to acquaint her of the reasons of my return, as well as how I was taken by Hamets the first time, which she had not been acquainted with before; and laftly, how I met with the same Hamets again, killed him, and by that means came into that misfortune. I called it then a misfortune, but look upon now to be one of my greatest happinesses, since, by that occasion, I have the honor of feeing your highness in that dignity, of which you are the most worthy of any one in all the Ottoman empire. She seemed to be in admiration at the course of my life, and asked me, " I think fignor," faid she " you faid you were married; is your spouse with you?" No, madam, said I, alas! she is dead, and all my children, and I am going to retire and lead a private life in my native country.

With these and other discourses we passed the greatest part of the day, when she bid me go back to the ship in public, attended with all the marks of her high savours; but said, she would send for me privately in the evening, "for" said she "I have

a thousand other things to ask you."

Accordingly I was introduced privately into the feraglio; which she being Sultaness Regent, could easily have done. There she entirely laid aside her grandeur. We talked all former passages over again, with the freedom of friends and old acquaintances; where, in our conversation, I found she was a woman of prodigious depth and judgment, as indeed her wading through so many difficulties, attending the inconstency of the Ottoman court, particularly the regency, gave evident proof. I made bold to ask her, how she arrived at that dignity, though she was the only person in the world that deserved it; and took the liberty to say, in a familiar way, that

believed her highness was now sensible of the service I did her, in refusing to comply with her former demands, fince the fates had referved her to be the greatest empress of the world, not the confort of a wandering flave. Had I not been entirely affured of her goodness, I should not have dared to have touched on that head. She blushed with a little confusion at first, but putting it off with a grave air, she said " grandeur does not always make people happy. Ten thousand cares attend a crown; but the indifference I had for all things, made mine fit easier than it might have done otherwise. It is true" faid she "that young people very feldom fee their own good, and oftentimes run into fuch errors; by the violence of their passions, which not only deprives them of greater bleffings, but renders their misfortunes irretrievable. Some time after you were gone" continued fhe "my father, the grand Baffa, was accused by some underhand enemies of male-administration, a thing too frequent in our court, and privately condemned to be strangled; but having some trufty friends of the port, he had notice of it before the orders came. He immediately departed from Grand Cairo, and took a round-about way towards Constantinople, to prevent, as the way is, the execution of them. He fent me before to prepare matters, and to intercede with the young Sultan, my late deceafed lord, for his life; leaving word where I might let him know of the fuccess of my intercesfion. I presented myself before the Sultan, with that modest affurance which my innocence, my youth and grief for my father's danger gave me. I fell down on my knees, and with a flood of tears begged my father's life. The Sultan looked at me with fome amazement, and whatever he faw in my face, not only granted my request, and confirmed my father in his former poll, but made a profession of love to my person; and even continued it with more

constancy than I thought a grand Sultan capable of, having fo many exquisite beauties to divert him, as they generally have. I confented, to fave my father's life; and whether the indifference I had for all men made him more eager, I cannot tell; but I found I was the chief in his favour. He had some other mistresses now and then, of whom he was very fond; but I never teizing him, nor fretting myself about it, eafily found I continued to have the folid part of his friendship; and bringing him the first male child, the present emperor, I became the chief Sultaness; and by his death and the minority of my fon, am now Regent; by which I am capable of rendering you all the fervice the Ottoman empire can perform, which I esteem one of the happiest events of my life."

I returned her the most profound bow and humble thanks a heart full of the most lively fense of gratitude could poffefs. She offered me the first post of the Ottoman empire, if I would but become a muffulman, or only fo in appearance. faid she " you had rather be nigh me, you shall be the chief officer of my houshold. Though" faid fhe "I have had affurance enough that neither your inclinations nor principles can be forc'd, neither will I endeavour to do it, but leave you as much at your own liberty, as your generous mafter did when he bought you of Hamets." I expressed all the grateful acknowledgments possible for fo generous an offer, but affured her with an air that even expreffed forrow for the refufal, that I lay under religious obligations, which bound me indifpenfably to return into my own country.

She was become now as much mistress of her inclinations, as she had acquired prudence and experience by the long command she had over her husband's heart and the whole Ottoman empire. So, after a month's stay she let me go, with all the marks of honor her dignity would suffer her to ex-

press.

press. She would have punished the persons that took us, but I interceded for them. Monsieur Godart, who was well rewarded for the loss of his time and confinement, can testify the truth of this history. The last words she said to me, were to bid me remember, that a turk and a woman were capable of generous gratitude and honor as well as

christians. So we set fail for Venice.

Secretary.—Here one of the inquisitors came in with a gold medal in his hand, and turning to the examinant, faid, " Signor Gaudentio, I believe you have found a relation in Italy as well as in Africa, and one of the fame nation with your mother. It is the Perfian lady you brought with you, whom we fecured the fame time we did you, but would not let you know it till we could procure intelligence from Venice, and a person who could speak the Persian language. We own we find her in the fame flory with you, and nothing material against you from Venice. Upon the examining her effects, we found this medal of the same make with yours, by which you knew who your mother was. She fays it was about her neck when she was fold to the Persian merchant. But since we shall give you both your liberties in a short time, she shall be brought into you, and we give you leave to fay what you will to her, with the interpreter by. Upon this, the lady was introduced with her maid and the interpreter. As foon as fhe faw our examinant in good health, and feemingly at liberty, a joyful ferenity spread itself over her countenance, such as we had not feen before. Our examinant asked her, to be pleafed to give an account of her life, fo far as fhe thought proper, and how she came by that medal.

LADY.—" All I know of myfelf," faid she "is that the noble Curd who bought me of a Persian merchant, for a compa con for his only daughter, about my own age, whom he thought I resembled very much, often declared to me, that the merchant bought me of a Turkish woman, who left that medal about my neck, supposing it to be some charm or preservative against distempers, or because a sister of mine had the same fastened about her neck with a gold chain, which could not be taken off without breaking; but who, or where the sister was, I never knew.

The noble Curdish lord, who bought me, grew prodigious fond of me, and bred me up as another daughter; and not only fo, but having an only fon, fomething older than myfelf, he connived at a growing love he perceived between his fon and myfelf; which, after some difficulties on both fides, at length came to a marriage, though it cost my generous benefactor and father-in-law his life; for, another young lord of Curdiftan, falling in love with me, often challenged prince Cali, that was my dear hufband's name, to decide their pretenfions by the fword, which I had always forbid him to do; faying, that man should never be my husband who exposed my reputation by a duel; fince the world would never believe, that any man would expose his life for a woman unless there had been some encouragement given on both fides; whereas I never gave the least to any but prince Cali. However, the other met him one day, and attacked him so furiously, that prince Cali was forced to kill him in his own defence, making a thoufand protestations that he had almost suffered himself; to be killed rather than to disobey my orders. But the father of the prince, who was flain with a company of affaffins, laid an ambufcade for prince Cali and his father, in which this latter' was killed and most of his train; but by the valour of his son and two of his companions, the chief affaffins were laid dead on the spot and the rest put to slight. But prince Cali, after the death of his father, fearing further treachery of that nature, prefently after we were married, removed to another part of the king-

dom.

dom, from whence he being fent on a commission by his king, he was inhumanly murdered by the barbarous *Hamets*.

This is the fum of my unfortunate life, till I had

the good fortune to fave yours."

SECRETARY.—We permitted the nephew and the aunt (for fo they were found to be by the medal) to embrace one another. Signor Gaudentio affuring her, that by all appearance, he was the fon of her fifter, and the mother's fifter that was loft, and both of them preferved to fave each other's lives. The lady then delared, fhe would turn christian, fince her misfortunes were come to that period. She was refolved to leave the world and retire into some of our monasteries. We put her among the nuns of our order, where she promifes to be a fignal example of virtue and piety.

The inquisitors ordered the examinant to give them the remaining part of his life, which, in all appearance, if they found his story to agree with their informations, might purchase him his liberty.

GAUDENTIO.—I was telling your reverences that at length we fet fail from the port, and steered our course directly for Venice, where we happily arrived without any confiderable accident, the 10th of December, Ann. Dom. 1712 I do not question but your reverences are already informed, that fuch persons did arrive at Venice about that time. Monfieur Godart is well known to feveral merchants and fome of the fenanors of that famous city, whom he informed of what he faw with his own eyes. But there were fome particular paffages unknown to your reverences, wherein I had like to have made shipwreck of my life after so many dangers, as I did here of my liberty; though I do not complain, but only reprefent my hard fortune to your reverences confideration. It happened to be the carnival time during our flay at Venice. Curiofity led me, as well

as a great many other strangers of the first rank to fee the nature of it. I put on my Mezoranian habit, spangled with suns of gold, and the fillet-crown on my head, adorned with feveral jewels of very great value, which I believe was the most remarkable and magnificent drefs of any there. I went unmafqued, being affured my face and person was unknown to all that world. Every one's eyes were upon me. Se eral of the masqueraders came up to me and talked to me, particularly the ladies. They spoke to me in several languages, as Latin, French, Italian, Spanish, High-Dutch, &c. I answered them all in the Mezoranian language, which feemed as strange to them, as my dreis. Some of them spoke to me in the Turkish and Persian language, in Lingua Franca, and fome in an Indian language I really did not understand. I answered them still in the Mezoranian, of which no body knew one word. Two ladies particularly, very richly dreffed, followed me wherever I went. The one, as it proved afterwards, was Favilla, the celebrated courtesan, in the richest dress of all the company; the other was the lady who was with me when I was taken up, and was the occasion of my fettling at Bologna. I mean the true reason, for I will conceal nothing from your reverences. Notwithstanding their diligence, I got away unknown at that time. The next time I came I appeared in the same dress, but with richer jewels. I had more eyes upon me then, than I had before. The courtesan pursued me again in a different but richer dress than the former. At length she got me by myfelf, and pulling off her mafque, shewed me a wonderful pretty face, only there was too fierce an affurance in it. She cried in Italian, "O fignor, you are not so ignorant of our language as you would frem to be! You can speak Italian and French too. Though we don't know who you are, we have learned you are a man of honor. If you would not understand

understand our words, you may understand a face, which very great personages have been glad to look at," and with that put on one of the most enfnaring airs I ever faw. I don't doubt but your reverences have heard of that famous courtefan, and how the greatest man in Venice was once her flave. I was just going to answer her when the other lady came up, and pulling off her masque also, said almost the fame things, but with a modesty more graceful than her beauty, which was most exquisite, and the likest the incomparable Isiphena I ever faw. I made them both a most respectful bow, and told them, that it had been much fafer for me if I had kept myfelf fill unknown, and never feen fuch dangerous charms. I pronounced these words with an air, that shewed I was more pleased with the modefty of the last lady, than the commanding affurance of the first. The courtesan, though a little nettled at the preference she thought I gave the other, put on a more ferious air, and faid, the had been informed there was fomething very extraordinary in my character, and should be glad to hear more of itby herfelf; that her name was Favilla, and that she lived in fuch a ftreet, where I should find her house remarkable enough. The Bolognian lady, whom your reverences knew very well, and who was then at Venice on account of the death of her uncle, one of the fenators, who had left her all his effects, faid modestly, if I should favour her with a visit, as she had been informed that I was a learned man, and a virtuofo, she being inclined that way herself, she fhould be glad of an hour's conversation with me on that fubject; telling me her name and where she lived; adding, if I would inform myfelf of her character, I need not be ashamed of her acquaintance; "nor I hope of mine, madam," fays the other, thinking the had been reflected on by that word. It was Monsieur Godart who, with a levity peculiar to his nation.

nation, had made the discovery who I was, though he knew nothing of me but what passed since I came from Grand Cairo. I was going to reply to the ladies, when company came up and broke off the discourse. I was resolved to see neither of them, and would go no more to the affembly, though almost unavoidably I saw both afterwards. I enquired into Favilla's character, though I scarce doubted of it by what I faw and heard; and was informed, that she was an imperious courtesan, who had enflaved feveral persons of the first rank, of different nations, and enriched herfelf by their spoils; so I was fully refolved not to fee her; but as Monfieur Godart and myfelf were walking to fee the town, he brought me either industriously or accidentally by her door; fhe was fitting at the window of one of the most magnificent palaces in Venice, fuch spoils had she reaped from her bewitched lovers. As foon as she fpied me, she fent a fervant to tell me, that that lady would fpeak with me. I made fome difficulty, but Monfieur Godart told me, a man of honor could not refuse such a favour as that; so I went in and Monfigur Godart with me. The lady received me with a most charming agreeable air, much different from her former affurance, and conducted me into a most magnificent apartment, leaving Monfieur Godart entertaining a very pretty lady, her companion. Not to detain your reverences too long, when I would not understand what she meant, she offered me marriage, with the inheritance of all her effects; I was put to the last nonplus. I assured her with a most profound bow, that though I was not worthy of fuch a happiness, I had an indispensable obligation on me never to marry. All the blood she had came in her face. I don't know what she was going to do, but finding her in that diforder, I made another bow, faying, I would confider further on her prorofal, posal, and walked directly out of the house, designing to leave Venice as soon as ever my affairs would

give me leave.

Some time after Monsieur Godart came to me and told me, he was forced to do as I did; that the lady was in fuch an outrageous fury he did not know what might be the confequence. Three nights after as Monfieur Godart, and a young kinfman of his and myfelf, were going towards the Rialto in the dusk of the evening, four russians attacked us unawares; two of them let upon me, the other two attacked Monfieur Godart and his kinfman; the poor young gentleman was run through the body the first push; I made shift to disable one of my adversaries, but in doing it, the other run me through the ribs, but the fword took only part of my body, and miffing my entrails, the point went out on the fide of my back. Monfieur Godart, who to give him his due, behaved himfelf with a great deal of courage and bravery, had killed one of his men and wounded the other; but the ruffians feeing us now two to two, thought fit to march off as well as they could. I was forced to be led to my lodging, not doubting but the wound was mortal, though it proved not to be fo. The affair made a great noise about town. We very rationally supposed it was Favilla who had fet the affassins on, but we knew her to be fo powerful with the fenators, that there was no hopes of justice.

While I was recovering, I was told there was a lady, with two waiting women, defired to fee me on very earnest business, if it would not be incommodious to me. (Monsieur Godart would not stir from my bed-side for sear of accidents) Who should this be but Favilla, who came all in mourning for my missortune. I pretended to be a dying man, and took the liberty of telling her of her way of living; to what a dismal pass her passions had brought her;

in fine, I faid so much, and begged her by all that was dear to her to confider her state, that bursting into a flood of tears, she promised me if I died, she would become a penitent nun. I effected so much by letters afterwards, that though I recovered, she

performed her promife.

The Belognian lady had heard of my misfortune, and by a goodness peculiar to the tende: fex, particularly with regard to strangers, she fent often to know how I did, with prefents of the richest cordials that could be got in Venice. Finding my illness continued longer than was expected, she fent me word, that though it was not so decent for her to make the first visit, she had heard so much of my adventures, as very much raifed her curiofity to hear them from my own mouth, when I was capable of conversation without doing me any prejudice. I had informed myself of her character from very good hands, so that I was very curious to converse with a person of fo incomparable talents as I heard the was miftress of. She was the only woman next to Isiphena and the great Bassa's daughter I ever much liked in my life. To fum up all in short, she came several times to fee me, infomuch, that we contracted the most virtuous friendship by our mucual inclination to learning, and the fympathy of our tempers, as ever passed between two persons of different sexes. It was on her account I refolved to fettle at Bologna; and having fome knowledge in nature and physic, I took on me that character, to be the oftner in her company without foundal. We were neither of us inclined to marry. She is one of the most virtuous women living; and myfelf being advanced in years, as we were entirely matters of ourselves, we thought our innocent friendship could be offensive to no ene. What has fince passed since I came to this town, I do not doubt but your reverences are apprifed of.

This is a true and full account of my life hitherto.

Whatever

Whatever is blameable in it, I hope your reverences will pardon, as I fubmit it entirely to your judgments.

SECRETARY .- As I had the honor to inform you before, we enquired into all thefe facts, which he faid happened to him in the company of Monsieur Godart, which finding to be true, we judged the rest might be fo. We asked him if he would conduct fome of our missionaries to that strange country he mentioned; he told us he would, but not to trust him entirely, as not knowing what he might do with them when he had them in unknown countries. We thought fit to give him his liberty, first to go where he would, even out of Italy, with affurances if he came back of his own accord, we would fend missionaries along with him. He went to Venice and Genoa about his concerns, and is now come back and with us, fo that we believe the man to be really what he professes himself to be.

THE END.





